

IMPROVEMENT ERA.

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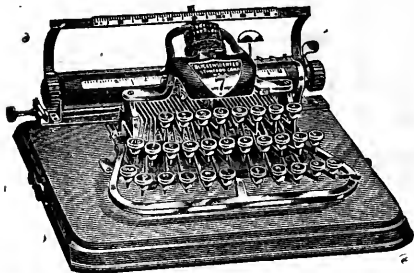
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IMPROVEMENT ERA.

VOL. II.

SEPTEMBER, 1899.

No. 11.

"HE SHALL PERISH."

BY ELDER GEO. REYNOLDS.

No sooner had the riches of America become known to the peoples of Europe through the discoveries and conquests of the Spaniards than the various monarchies began to partition the western world among themselves, as they are now doing Africa and China. England, France, Portugal and other nations followed the example of Spain and established colonies in different parts of this land until a map of one hundred and fifty years ago would show the whole of the American Continent as belonging to or being tributary to some one of the European powers. The people of the United States were the first to shake off the foreign yoke, and their example was followed, a few decades later, by a number of others. It is somewhat remarkable that these revolutionary upheavals were the most active and most successful between the time of the appearance of the Father and Son to the youthful prophet, Joseph Smith, in 1820, and the publication of the Book of Mormon about ten years later. Between these dates Ecuador, Brazil, Mexico, Bolivia and Peru declared themselves independent of all foreign powers. In all these cases, except in Brazil, a repub-

lic was declared, fashioned more or less after the pattern of the United States. In Brazil an independent empire was proclaimed.

In the tenth chapter of the second book of Nephi appears the following prophecy uttered by his brother Jacob:

But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;

And I will fortify this land against all other nations;

And he that fighteth against Zion shall perish, saith God;

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

It will be noticed in this prophecy that it is stated "there shall be no kings upon the land, who shall raise up unto the Gentiles. * * * For he that raiseth up a king against me shall perish." It cannot be said that those kings who were raised up unto the Gentiles before the publication of the Book of Mormon were raised up against God; for where "there is no law there is no condemnation," and therefore those who had no opportunity of knowing the law or who were raised up before it was published could not have done it in rebellion against or in opposition to the word and will of the Lord. This was the case with Brazil, but even that empire has perished in God's own time and a republican form of government now controls in that land.

But there is a case that most terribly fulfills the malediction contained in the above quoted prophecy; it is that of the Emperor Louis Napoleon of France and those associated with him in the attempt to establish an empire in Mexico.

For a number of years Louis Napoleon was the mightiest man in Europe. Partly through the glamor of his name, as "the nephew of his uncle," and partly by long-continued endeavor, associated with political astuteness, he had worked himself from being a political exile in England to be first the president of the French Republic and afterwards emperor of the French. For a time all went well with him so far as outward appearances were concerned, but he undertook to raise up a king to the Gentiles

against the Lord on this continent, and then decisive, though gradual destruction came upon him.

In the days when Napoleon was president of the French Republic, (1851), Elder John Taylor, with other brethren, visited Europe as a missionary of the Church of Jesus Christ. His labors were largely in France and Germany. He published the Book of Mormon in the languages of both these nations, and took especial care that the French translation should be placed within the reach of the President of the Republic and other high officials. We do not know whether Louis Napoleon read the sacred record, but he had full opportunity to do so. If he was not acquainted with the prophecies which that book contains, the fault did not lie with the servants of God. The *coup d'etat* followed in December, 1851, and the slender hopes that had before existed of the Church of Jesus Christ of Latter-day Saints being officially recognized by the French Government were crushed in the despotism that followed. In due time Louis Napoleon, from being president, was proclaimed emperor, (November, 1852.) He married the beautiful Spanish Countess Eugenie de Montejo, in 1853, who, in a few years, bore him a son, (1856,) the sole fruit of their union. He waged successful war against Russia, Austria and Cochin China, in all of which the French gained glory, and, in two cases, obtained increased power and wealth.

In process of time (1861), Napoleon took it into his head he would establish an empire in Mexico. The unsettled condition of affairs in that country afforded him the pretext that the rights of French citizens were not protected. England and Spain were at first inclined to aid him in this venture, but soon retired, and he was left alone to carry out his scheme. Maximilian, Archduke of Austria, a brother of the Emperor Francis Joseph, was chosen to occupy the imperial position. For some time he hesitated; he was loath to accept the proffered honor, but being constantly urged by the French Emperor and his own friends, he finally accepted. He with his wife, the Princess Carlotta, sister of the King of the Belgians, came over to Mexico, and for a time, with the assistance of French bayonets and the troops of the reactionary Mexican party, he made a successful campaign. Then the government of the United States made so strong a protest against the whole

scheme, and asserted itself so vigorously as the champion of the Mexican Republic, that Napoleon thought it well to withdraw the French troops, and accordingly they embarked for Europe. Maximilian, who was made of heroic stuff, refused to flee, his Mexican followers were overwhelmed by the national forces, he was taken prisoner,¹ and with two of his generals, Miramon and Mejia, was afterwards shot (June, 1867).

Maximilian's last words were, "Poor Carlotta!"* And well might he say "Poor Carlotta!" Sad has been her history ever since. When the French deserted her husband, and she found that her efforts to secure help for him at other European courts were unavailing, her reason began to totter, and the news of his death finished the work. For nearly a third of a century she has been bereft of reason, a childless widow confined within castle walls awaiting the liberating hand of the long-delayed angel of death.

And what of Napoleon and his wife, she who was once considered the most beautiful woman in Europe? A few years after his ill-advised attempt to erect an empire on American soil, he entered altogether too lightly into a terrible war with Germany (1870). The results are known to us; he was defeated, the enemy overflowed his land, entered his capital city and compelled a humiliating peace. Napoleon was made prisoner, and, in France, a republic was established in place of the empire over which he had ruled. He died in 1872, an exile in England. His only son went to war against savages, as a soldier in the armies of the country that had proved an asylum to his father, and in far-off South Africa he was slain by the hands of the Zulus (1879). The once beautiful Eugenie, heartbroken with her sorrows, a wreck from

* "Born a princess, and educated to wear a crown, now, although Carlotta has lived but fifty-nine years, thirty-three of them have been passed within the walls of an asylum for the insane. Married at seventeen, a queen at twenty-four and a lunatic at twenty-six, she was bereft of father, husband, empire and reason in the short space of eighteen months, and then, by the irony of fate, forever banished from human memory. Carlotta's career was almost kinetoscopic in the rapidity of its changes—promising in its inception, magnificent in its rise, pathetic, dramatic, tragic in its decline and fall."—*Princess Slam Slam*.

disease and suffering, like Carlotta, still lives, the sole representative of the family. Was ever prophecy more terribly, more completely fulfilled? They have perished, root and branch; their names are blotted out, their generations have ceased.

But is that all? What of Maximilian's family? Sophie, the mother of Francis Joseph and Maximilian, was a princess of the house of Bavaria, so was Elizabeth, the former's wife: and with terrible weight and frequency have the blows fallen on that monarch and his Bavarian kinsfolk. Himself the ruler of a divided house rapidly crumbling to pieces through the animosities of the differing races of which it is composed, he has been defeated in every war in which he has engaged with his neighbors. His only son, the successor to the throne, the Crown Prince Rudolph, died a violent death, (January, 1889) the details of which are kept a secret. It is officially said that he committed suicide, but the story goes that he was killed by a nobleman whose wife had formerly been a mistress to the Prince and on whom Rudolph still forced his attentions. The husband is said to have also killed his wife and then himself. Thus, like Maximilian and Napoleon, Francis Joseph is left without a son and heir to the throne. Again, the Emperor Francis Joseph's wife, the Empress Elizabeth, was assassinated, without provocation, at Geneva, Switzerland, last October, by an anarchist. Her sister, Sophie, Duchess of Alancon, was burned to death in that terrible fire, (May, 1897) at a charitable bazaar in Paris, when so many of the ladies of the European nobility met a horrible death. The Archduchess Mathilde, another sister, carelessly dropped a burning match upon her dress and was also burned to death. King Louis II of Bavaria became insane and drowned himself. Count Louis of Trani, Prince of Sicily, committed suicide. The Archduke John of Tuscany discarded royalty and was lost at sea.* The Archduke Wilhelm died from

* The Archduke John Salvator of Tuscany, a nephew of the Emperor Francis Joseph, fell in love with an actress and singer, Ludmilla Hubel, whom he married in spite of all family opposition, renouncing at the same time all his rights, privileges and rank, and assuming the name of Orth, after one of his castles. The romantic marriage was celebrated secretly, but in a perfectly legal manner in London. Johann Orth next

injuries received through a fall from a horse. The Archduke Ladislaus shot himself accidentally while hunting. Was there ever a family on whom misfortunes fell thicker and faster than upon the immediate relatives of the man who was persuaded to establish himself against God's word, as Emperor of Mexico? The wonderful fulfillment of this one prediction alone, stamps the Book of Mormon as divine, for the prophecy was uttered in the name of the Lord, and he has brought it to pass most marvelously.

bought, in 1891, a fine ship in Liverpool, which he renamed *Santa Margarita*; and so anxious was he to guard against the vessel being recognized, that he had all drawings and photographs of it handed over to him, and these he burned with his own hands; moreover he caused all portraits of himself and of his wife to be bought up at any price, and these were likewise destroyed. Shortly afterwards the ex-Archduke and his wife set sail for South America, and the vessel was duly reported to have arrived at Monte Video, and departed for a destination unknown. But from that moment every trace was lost of the ship and all on board, no news as to her fate having ever been heard, although many a search has been made along the coast by order of the Emperor of Austria and his government. Adventurers and treasure-seekers have been at work, as it is well known that Johann Orth had on board over a quarter of a million pounds in specie; it is believed that he intended to have bought an estate in Chili with the money and to have settled there, but that the vessel foundered off Cape Horn during a terrific storm which raged on the coast shortly after the ship had left. From time to time since then the most startling rumors have been set afloat about the missing Prince having turned up: one being that he had been one of the leaders of the Chilian rebellion, having divided his treasure among his crew, burned his ship, landed on a lonely coast, etc. His own mother, who died only a few months ago at the Castle Orth, believed her son alive to the very last hour, and expected his return.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER VIII. (CONCLUDED.)

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy; the heavens were opened and the glory of the Lord shone around about and rested upon him. While thus he stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that ye may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no

worth among the children of men, only for their knowledge. On them is contained the fullness of the Gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation: consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness: that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains

will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life: but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the Holy Priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God shall rest upon them; and when this takes place, and all things are prepared, the Ten Tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—‘And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.’ But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with one it shall be had in honor, and the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fullness of the Gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom of God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly the spirits. I do not say that he would not have obtained the record had he gone according to the direction of the angel—I say that he would: but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the Book of Mormon by the gift of God, endure the afflictions, and temptations, and devices of Satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fill his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown: that whatever other instruction was necessary to the accomplishing of this great work, he had learned, by experience, how to discern between the Spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness. In the meantime our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which had been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been an idle, lazy, vicious, profligate fellow.

These I am prepared to contradict, and that too by the testimony of *many* persons with whom I have been intimately acquainted, and know to be individuals of strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithful and industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed, he was afflicted with sickness, but I have been told by those for whom he had labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this is the character of the family, and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to (indeed they will,) be handed down to posterity, and had among the righteous. They are industrious, honest, virtuous and liberal to all. This is their char-

acter; and though many take advantage of their liberality, God will reward *them*; but this is the fact, and this testimony shall shine upon the records of the Saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the state, (Chenango County,) employed our brother as a common laborer and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehanna, or causing others to do it by some art of necromancy, I should leave this for the present unnoticed. You will remember, in the meantime, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman whose name is Stowel, resided in the town of Bainbridge, on or near the head-waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna County, Pa., is said to be a cave or subterraneous recess, whether entirely formed by art or not, I am uninformed, neither does this matter; but such is said to be the case—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money, after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given it. Enough, however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of precious metal lying coined in this subterraneous vault, among whom was the employer; and accordingly our brother was required to spend a few months with some others in excavating the earth in pursuit of this treasure.

While employed here he became acquainted with the family of

Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the Book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes; and in connection with this, to certain statements of some others of the inhabitants of that section of the country. But in saying this I do not want to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill on her part that passage in sacred writ—"and they twain shall be one flesh"—by accompanying her husband against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; besides, this generation are determined to oppose every item in the form or under the pretense of revelation, unless it comes through a man who has always been as pure as Michael the great prince, and as this is the fact, and my oppressors have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction and to that of every man, that the translator of the Book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him and a pretense to the contrary would argue a more than mortal which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the

Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause for action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fullness of the Gospel, from the mouth of a heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord confirmed unto them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

MY LIFE.

I kept my money to insure me ease;
I saved my strength for length of days;
 I shunned the sad
 To keep me glad
And won some heartless praise.

My brother perished for my surplus bread;
My feeble sister fainted by the way;
 As proud I strode
 Along the road,
"I'm safe," I used to say.

Money has not secured me ease;
There is no joy in length of days.
 Would I had fed,
 Would I had led
The weak in their hard ways!

MARIA A. MARSHALL.

MISSIONARY EXPERIENCES.

A CASE OF MIRACULOUS HEALING.

BY EPHRAIM H. NYE, PRESIDENT OF THE CALIFORNIA MISSION.

Under date of San Francisco, June 12, 1899, President Nye writes as follows:

The work of the Lord is moving steadily onward in this mission, and the Almighty is manifesting His approval of our efforts to spread the truth by signs and miracles that are truly wonderful. I will give you an account of a case that is causing considerable stir in the neighborhood where it is known.

T. M. Shaw, one of our members, but whose wife is a pillar of the Methodist church on Sixteenth Street, San Francisco, and whose children also belong to that church, was baptized a year ago last May. He is a painter and has been employed as such in the Mare Island Navy yard, but roomed at Vallejo. About ten days ago, while at his work, he suddenly fell to the ground and was unable to rise. The post doctor was called, and on examination found that he was stricken with paralysis, the whole right side being affected. He was taken to his room in an ambulance. The doctor proposed to give him some pills, but he refused to take anything, declaring that he would be all right as soon as he could send for the Elders and have them lay hands upon him. The doctor, however, told him that he would never have the use of his arm or leg again. In this condition he lay until the fourth day. In the meantime his wife wrote for me. As I was away, the letter

lay here unopened until she became impatient and set out to learn why I had not responded. On her arrival here, Elder F. B. Platt, president of the conference, and Elder J. M. Hess started for Vallejo, arriving there about noon. They found Brother Shaw in a pitiable condition, his right foot and leg to the knee being apparently as dead as though they were part of a corpse. They were cold and clammy; the right arm was also affected, and he could not move a finger or a toe on that side.

The Elders anointed him with oil and laid their hands upon him. He at once began to open and shut his hand, then raised it to his head. Mrs. Shaw gave vent to an exclamation of surprise and delight. Elder Hess asked him if he could now move his leg at which he began to move it about. Calling for his clothes he dressed and walked about the room, and within an hour walked out and up the hill on the side of which stood the house. The Elders sought to restrain him from moving about too freely, but he declared he would do so.

During the morning, before the arrival of the Elders, a kind-hearted neighbor came in and while ministering to his comfort pityingly remarked that he would never walk again. He at once told her that if the Elders came on that noon train, he would call at her house during the evening. She ridiculed the very thought, declaring it to be impossible. Nevertheless, after climbing the hill, accompanied by his wife, he visited the house. The lady on opening the door immediately threw up her hands and screamed with affright. Brother Shaw held out the once afflicted hand, saying: "I told you I would come, and here I am." The fact that he was there with his wife could not be denied, and the lady had to acknowledge that a wonderful miracle had taken place.

Brother Shaw has since returned to his home in San Francisco. The other day Elder Hess and I partook of dinner at his house, he and his wife conversing freely before us and their children on the wonderful occurrence. Yesterday they walked to our meeting, a distance of at least two miles.

It is said that over a thousand men at the Navy Yard know of this wonderful case, but they account for it by saying that we have two Elders charged with magnetism and electricity and send

them around to do these wonderful things. Any theory is more acceptable to the unbeliever than the truth.

THE CHARACTER OF OUR ASSAILANTS.

BY ELDER J. W. MUSSER.

The following instances, as coming under my observation, will serve to illustrate to some extent the character of many of those who assail the Elders of the Church and the doctrines that they preach:

We had succeeded in establishing a warm friendship among the villagers in the "Norton" neighborhood, Northern Mississippi, where I labored as a missionary in 1895-6, but, during our absence for a few days, a Mr. A. visited the houses where we had stopped, and, under the claim that a few years of his early manhood had been spent in Utah in the early fifties, took occasion to slander us. He told them of the beautiful valley and briny lake, of the thrifty farms and sturdy occupants; he grew eloquent in his description of the "Great Mormon Tabernacle," which he designated as the largest and grandest building in the United States. He sang the praises of our "beautiful Temple," at that time scarcely begun, and described the wonderful stone wall, completely encircling the city; but he invariably ended by arraigning us as an immoral people living in total disregard of law, order or decency. His efforts, however, were unavailing, for they only resulted in making our friends stancher.

Who was this man A.? His former neighbors, in an adjoining village where he resided, said that in the early fifties he had been proven guilty of stealing, and had left his native home to escape justice.

In the same country, but in another neighborhood, we had decided upon securing a small log school house for services. One of the trustees, Col. W., had been a man of considerable wealth and had served his state as a legislator and in other public capacities. His two associates were well-to-do farmers. Our application for the house was answered by an emphatic "No." Said they: "Our consent that 'Mormon' Elders use this house

would be a serious reflection upon the virtue of our wives and daughters."

Now who were these men whose moral instincts we had so seriously shocked by making application to them for the use of a little old log hut long since mustered out of service? And what kind of characters did they sustain before God and their fellow-men? Col. W. was all but compelled to give his life as the penalty for criminal intimacy with the wife of a neighbor. He was shot by the husband of the woman concerned, and left for dead, and his body now carries lead as a result of his perfidy. He had also served a term in jail for criminal conduct. Trustee No. 2, Mr. B., was the reputed father of two illegitimate negro children, himself a married man. Trustee No. 3, Mr. H., though married, became the father of an illegitimate child, the mother being an unmarried woman.

These are the beings who dare question the morality of God's chosen people, and who, unshamed by their own miserable lusts and depravities, would volunteer to search for a "mote" in the eye of a neighbor.

THE WAY OPENED THROUGH FAITH.

BY ELDER ENOS A. NEELEY.

While traveling without purse or scrip, in company with Elder D. W. Hunsaker, in Oceana County, Michigan, during the summer of 1898, we occasionally found it quite difficult to get a meal and a night's lodging, but we labored in full faith that the Lord would lead us to those who would entertain us. On August 2nd, it was especially hard for us to find a resting place, but finally Mr. Jacob Trovator, a German and well-to-do farmer, consented to furnish us with supper, though not without some suspicion as to our character. After supper he decided to allow us to remain until morning. Ushered into the parlor, we were left to our own reflections until bed-time, when we were shown to our room, without any opportunity of conversing with the family. Next morning his suspicions seemed to have left him, for we were invited into the peach orchard, where we partook of the fruit, and assisted the owner in gathering some for the market. After dinner, while we were thanking the

people for their kindness, Mr. Trovator offered us twenty-five cents for our labor in gathering the fruit. This we declined to accept, as we felt indebted to him, but he would not take "no" for an answer, and tossed the coin into my hat.

In our journey the following day we came to a town hall and applied for its use in which to preach. We were allowed to hold service therein by paying twenty-five cents. This we did with the money given us by Mr. Trovator. As a result we held another meeting, found some good friends, and became acquainted with Messrs. R. L. Shaw and Caleb Schultz, who entertained Elders Murdock and Harrison about sixteen years ago. These gentlemen are still friendly to our people. Our faith opened the way.

THE GIFT OF HEALING.

BY ELDER ALBERT J. JOHNSON.

I herewith wish to bear my solemn testimony that the Lord acknowledges the administrations of his servants today as he did when the former day apostles were upon the earth.

I am at present (April 1899) presiding in Helsingborg Branch, Skane Conference, of the Scandinavian Mission. On January 12th, last, I contracted a severe cold, though its effects did not become apparent until Sunday morning, January 15th. On awakening I felt peculiar pains in my body such as I had never before experienced. I would rather have remained in bed, but it was Sunday, and I felt that if it were possible I should attempt to get up and be present at the three meetings that were to be held. According to my faith, I was enabled to attend the meetings, but my pains were increasing. In the evening, I called on Elder Olaf Olson, my traveling companion, and Brother S. J. Nordstrom, a local brother, to administer to me. In less than fifteen minutes after their administration the pains began to leave me, and the next morning I arose perfectly well, not a pain in my body, restored to health. The Saints who knew how sick I was on Sunday were astonished when I visited them the following morning in full health, but acknowledged that the power of God had been made manifest. It was strong testimony to them, and to me, that the power of healing the sick is a blessing that follows the believer.

THE ORIGIN AND NATURE OF MAN, FROM THE STANDPOINT OF REVELATION AND REASON.

BY ELDER JOHN NICHOLSON.

II.

The attendance at the second meeting arranged between Messrs. Wondon, Tudor and Tree, for the elucidation and explanation of the latter's religious views, was as prompt as at the first. Its object was at once proceeded with.

Mr. Tree—At our first interview, held for investigation, it was intimated that further evidence of man's relationship to God would be presented; also that some of the declarations of modern revelation concerning the ante-mortal life of man would be adduced.

Mr. Tudor—I am unable yet to grasp the idea of God as an individual Being. My conception of him is that he is a universally existent, intelligent something which operates in space—an organizing, regulating force. In fact, when I have attempted to think of him I have been mentally overwhelmed; yet I cannot divest myself of the belief that there must be a Supreme Being, who is all-wise and all-powerful.

Mr. Tree— I understand your idea of God to be that he is not a concentrated intelligence, but simply diffusive, and dwells everywhere, throughout the universe.

Mr. Tudor—Yes, because there is infinitude in unrestricted diffusion.

Mr. Tree—I grant that God is diffusive and exists and operates everywhere. This is a position of revelation. But I ask you, Mr. Tudor, if it can be shown that there is power in concentrated or individual, as well as in diffused existence, whether you would admit that both must be combined in Deity? Surely no idea attributing an absence in him of any principle of being connected with the exercise of complete power could be correct?

I have already stated that revelation clearly asserts that God is spiritually diffusive, and many men of towering intelligence have been deeply convinced of the truth of this assertion, evidently by their own personal experience, and have emphatically announced their convictions. Among these is John Ruskin, a notable character, and learned man, who said: "A spirit actually does exist which teaches the ant its path, the bird her building, and men whatever noble deeds and lovely arts are possible to them."

But the point of your inquiry is in reference to the individual being of God. The reasoning upon this theme must necessarily be analogical; therefore we must consider the nature and qualifications of man, the being who, so far as we have knowledge, stands next to God in the possession of facilities for power and perpetual existence. In scanning him, well might we exclaim, with Shakespeare: "What a piece of work is man; how noble in reason; how infinite in faculties, in form and moving how express and admirable; in action how like an angel; in apprehension how like a God!"

Regard his achievements, which have been attained through the ages, from the beginning, a fact exhibited by the accumulated evidences of his marvelous intelligence and skill existing in the chief relic-centres of the world. In our own day of accumulated development of opportunities of all time to this point, we are, on every hand, surrounded by products of human intelligence that would have been considered miraculous by any of the generations of the past. This wonderful being has subjugated the elements to his will and made them subservient to his use. He has, in a sense, annihilated time and distance and shown that God had indeed given him power upon the earth and over every living creature upon its face.

A host of men throughout the ages have towered above the

masses of their fellows, and made such astounding progress within the brief span of a human life, as to almost make it appear that they were exceptions to the universal rule of graduation of development. They have seemed to leap from the comparative crudity associated with the earlier stages of mortal life into one of brilliant advancement on the pathway of moral and intellectual progress.

These exceptional characters are indicators which point favorably in support of the theory of man's ante-mortal existence. It is reasonable to presume that such proofs of capacity are the results of a former life and progressive experience, reopened by contact with new and necessary opportunities.

Man is a personal intelligence, and in that capacity is a forcible illustration of the power of the principle of concentration, but he is likewise, in a sense, diffusive. He is surrounded by what, for convenience sake, is sometimes called an individual atmosphere, through which his presence may be felt, although he may not utter a word. He may even stand upon one part of the globe and the potency of his influence be exercised over myriads of people, reaching the remotest parts of earth, among beings who never beheld him. The effects of his personality may even be felt for ages subsequent to his removal by death.

Hence, through him is exhibited the potency of the principle of concentrated and diffused existence in combination. Surely such manifestations exhibit his relationship to Deity, supporting the fact of the "fatherhood of God and universal brotherhood of man."

Mr. Tudor—But you will doubtless admit that men who exhibit such capacities as you speak of are exceptional.

Mr. Tree—I have already made such an admission, by stating that such characters tower above the masses of their fellow-men. But your question merely brings up the principle of classification—degrees of quality and development among one kind of being—but this theme properly belongs to another part of our investigation, and will appropriately be considered at a later stage of it.

Mr. Wendon—Heretofore I have always imagined that what is called rationalism was opposed to religion. Indeed, this idea of the antagonism between rationalism and religion is general.

In Mr. Tree's presentation no such difference appears. On the contrary there is exhibited, thus far, the most striking harmony between his reasoning and his religious views. And yet his religion does not appear to be founded upon his reasons. On the contrary, his reasoning seems to grow out of his religion.

It now dawns upon me, for the first time, that the proper way to discover the reasonableness of real religion is to first find out what it is, then compare it with other truth, and the harmony is at once apparent. As a religionist I have already been taught a salutary lesson.

Mr. Tudor—Although I have not heretofore been a religionist, I begin to get a glimmer of light already. I can feel the force, perhaps more than he does himself, of Mr. Wondon's observation about the necessity of discovering the real nature of religion before attempting to reason it out of existence. However, Mr. Tree seems to be in a fair way to reason me into religion, by his method of presenting it. But this is a digression, and I desire to hear something still further upon the subject of the relationship of man to God.

Notwithstanding the exhibit of the powers inherent in man and their possibilities, already so clearly depicted, the difference between the capacity of God and that of even the greatest of our race must be so extensive as to be incalculable; yet you maintain, as revelation puts it, that man is the off-spring of God.

Mr. Tree—I ask you to consider the newly born babe; impotent, helpless and dependent, yet he is the child of his father, who perhaps has, within a brief period from the time of his own birth, caused the world to ring with the brilliancy of his attainments and the greatness of his deeds. If such a rapid transition can occur under our own observation within the short span of a human life, when the immortal spirit is enclosed in a compact physical environment called the human body, what may not be possible when the clog of mortality is removed? The individual would then be endowed with a fullness of capacity, with eternal duration as his tenure, and all the matter and space needed for the never ending expansion of his activity. But it is again necessary to remark that this important theme belongs to another part of our investigation. It is, however, as will yet be shown, capable of be-

ing sustained not only by the statements of revelation, but by exhibiting its harmony with truth observable in the operations of nature.

I grant the difficulty in comprehending a close relationship between the creature and the Creator. But many other things are equally difficult of comprehension and yet are self-evidently true. For instance, it is impossible for the human mind to grasp eternal duration. Time, however, which is a theoretic division of eternity, comes within the understanding of man. Because eternity is beyond finite comprehension, it will not be held, on that account, that time has no relation to eternity.

In this connection man's capacity for expansion ought not to be lost sight of. Every intelligent, progressive man will, if he give close attention to the operations of his own mind, be able to observe that his progress only diminishes after his body, through which the activities of the mind are exhibited, has begun to deteriorate. This again suggests the truth that if he were given a perfect body—free from the seeds of decay and death—he could, as an immortal being, go on developing and enlarging, without termination, forever. If such a facility would produce a result of such magnitude it would be contrary to every consistent conception of a just, merciful and all-wise God to hold that he would not accord it. To maintain that he could not give it would be an absurdity, as all things that tend to progress must be within his comprehension, and in his power to bestow.

Thus equipped, man could indeed be regarded as the offspring of God, on the principle that like begets like, notwithstanding that the production might be immensely behind the producer, in all of the elements of greatness, power and expansive capacity.

Mr. Wondon—It was intimated, during our first interview, that you, Mr. Tree, would have something to say about new or recent revelation, upon the origin and nature of man. I anticipate it will be of such a character as to harmonize with what was anciently revealed upon this subject, and, as a matter of course, with your reasoning already given in support of it.

Mr. Tree.—You are right; therefore, in this presentation it will be unnecessary to repeat the reasoning, as you will doubtless be able to apply to new revelation that which has already been

given in support of the old. As you have said, whatever sustains the truth of ancient revelation, on a given subject, must likewise uphold that which is modern, providing the old and the new agree. If both are genuine they cannot conflict.

Before proceeding with any statement of revelation given in this age, I desire to go a step further on the basis of the word of God given anciently, on a theme closely related to man's ante-mortal existence.

What is now referred to is fore-ordination and pre-destination. The doctrines of fore-ordination and pre-destination have been shrouded in mystery. When considered from the standpoint of the ante-mortal existence of man and a complete and perfectly systematized divine plan of redemption from the effects of the fall, mysticism disappears "as the morning cloud before the rising sun." From a Biblical point of view there is no room for doubt in regard to the statements of revelation as to the doctrines now considered. Therefore, unless you shall otherwise require, no attempt will be made to produce numerous and elaborate scriptural references upon these points. A few that are positive and unmistakable ought to be sufficient.

There will be no question with regard to Christ, as an instance, he having been "fore-ordained before the foundation of the world."*

The positive enunciation of the word of God to the effect that Jeremiah was selected to be a "prophet unto the nations" previous to the formation of his physical body, has already been brought to your attention. The Apostle Paul gives the application of the principle a broader scope when he says: "He" (God) "hath chosen us in him before the foundation of the world." * * * "Having predestinated us unto the adoption of children, by Jesus Christ to himself."† The same authority states that: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called."*

The point established by these references, so far as scripture

* I Peter 1: 20.

† Eph. 1: 4, 5.

* Romans 8: 29, 30.

is concerned, is that certain details of procedure were arranged in the heavens for the carrying out of a divinely formulated plan for the salvation of man and to aid in directing him through his mortal probationary estate. The consideration of the nature of that grandest of all philanthropic and progressive schemes will be undertaken hereafter, as the examination of the subject proceeds.

Does Mr. Wondon desire further scriptural proofs of the pre-ordination and ante-mortal selection of individuals, to operate in harmony with God, as divinely subordinate benefactors of our race?

Mr. Wondon.—I am satisfied with what has already been offered.

Mr. Tree.—Then we will proceed to the consideration of another division of this subject—the free agency of pre-existent man. Independence can never be dissociated from intelligence. Under certain conditions the inseparability of the two is productive of conflicts. Revelation furnishes information of the greatest of all the ruptures between intelligences concerning which any information is conveyed to mankind—the “war in heaven.” The scriptural declaration of this tremendous conflict is the basis of Milton’s majestic production, “Paradise Lost.” The relation of this awful event is to the effect that a multitude of the spirits in the presence of God broke out in rebellion, led by a great and powerful character. The result was that Lucifer, the chief conspirator, and all who enlisted in his cause, were driven out of heaven, and cast down to the earth.*

The rebels are designated by Jude as “The angels which kept not their first estate.”†

[At this point Mr. Wondon’s face lighted up with an expression of intense eagerness and interest. He asked, in a tone softened by a tremor of emotion: “You say the rebels who were driven from the presence of God are spoken of as the angels who did not keep their first estate. Who were the other parties to the conflict? What is meant by first estate?]

* Rev. 12: 7-12.

† Jude 6.

Mr. Tree.—Suppose this to be your own second estate, how would you numerically designate the one in which you previously existed?

Mr. Wondon, (now almost moved to tears.)—Indeed there was no need of my asking the question. I have followed your explanations closely from the beginning and have been unable to discover any discrepancy up to this point. A delineation so scriptural, reasonable and symmetrical cannot be the product of mere human ingenuity. It must be divinely true. Am I then indeed a son of God? Imbued with this awful yet comforting thought, how can I ever dare to sin against a parentage so exalted?

[Mr. Tree was visibly moved by the frank statement of Mr. Wondon. Although naturally undemonstrative, Mr. Tudor also gave evidence of his sympathy with the sentiments of his companions.]

Mr. Tree.—I am now about to present what I claim to be the statements of modern revelation on the subjects already considered. Before doing so, I request you to suspend judgment regarding the question of the divine appointment and mission of the Prophet Joseph Smith. Let the quality of what has proceeded from him be the test of his status. What he brought forth will, in future, run through the whole course of this investigation.

Mr. Wondon.—I am quite willing to agree to this condition. It is scripturally consistent, on the ground that “a tree is known by its fruits.”

Mr. Tudor.—I agree to this extent, without direct reference to the question of the divinity of Mr. Smith’s mission, that whatever has come from him that commends itself to my judgment as the truth, I will accept as such.

Mr. Tree.—The references to modern revelation will not be elaborate, the object of their presentation being simply to show that they are in harmony with the statements of ancient scripture, and consequently in unison with the reasons given in support of its truthfulness. The following came from Jesus Christ through Joseph Smith:

“And now verily I say unto you, I was in the beginning with the Father, and am the firstborn.” * * * “Man was also in the

beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, herein is the agency of man.”*

It would be difficult to imagine a closer condensation of great truths in a more limited number of words. The quotation embraces the pre-mortal existence of Jesus Christ and of the human race, and their spiritual relationship to the Eternal Father, thus being in perfect harmony with ancient revelation on the same subject, and in accord with all the reasoning already adduced in favor of these truths.

Then come statements that are axiomatic—the uncreateableness of intelligence or truth and the independence of both, in the sphere in which God has placed them, to act for themselves; otherwise there could be no existence. If intelligence and truth could be created, there would have been a beginning to the operation, which is an impossibility, as the production of everything is subordinate to the existence of intelligence. Hence truth, intelligence, duration and matter—the physical elements—are eternal, and therefore co-existent with each other.

In relation to the latter, the revelation already quoted says: “The elements are eternal,” a truth supported by the scientific fact that they are indestructible. The self-acting character of truth, in the sphere in which God has placed it, is demonstrated in the experience of man. When he violates natural law, or truth, the execution of the penalty of the law is inevitable and frequently instantaneous with the infraction of the law. It is also evident that without independence of action in man, as an intelligent being, his progress would be impossible.

This must be as true in relation to the “unseen world” as it is to the “visible,” for, as stated by Henry Drummond, the laws of the one “project downward” into, and operate throughout, the other.

But it is proper now to return to the consideration of the pre-mortal ordination of men to execute specific divine commis-

* Doc, and Cov. Sec. 92: 21, 29, 30, 31.

sions. The Book of Mormon, an ancient record translated by Joseph Smith, says:

“And this is the manner after which they were ordained: Being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they have chosen good, and exercising great faith, are called with a holy calling.”*

Now, gentlemen, I hoped we would be able to conclude, in this interview, the consideration of man in his pre-existent condition, but it is necessary to suspend further investigation until we meet again; when we will probably consider the cause of the war among the hosts of heaven, and some other events in the divine economy, which subsequently ensued.

After coming to an understanding as to the time of the next meeting, the trio separated, exhibiting each to the others a sentiment of unqualified friendliness.

GOD KNOWETH BEST.

Some time, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

* Book of Mormon, Alma 13: 3.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So, God perhaps is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O do not blame his loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content poor heart!
God's plans, like lilies, pure and white, unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best."

—*Saturday Globe.*

THE CHURCH OF JESUS CHRIST OF LAT- TER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.

BY B. H. ROBERTS.

IV.

THE PAPER ON MORMONISM.

It was explained in a previous paper that owing to the limited amount of time, (from twenty to thirty minutes,) granted to each church to present a statement of its faith, the rather elaborate treatment of "Mormonism" that was contemplated in the outlines of the subject addressed to President Bonney, had to be abandoned, and a paper of much less pretensions was prepared. It is given below just as it was written at the time, and is identical with the copy filed with Dr. Barrows, Chairman of the Parliament, with the exception that after the paper was handed to him, the remarks in relation to no voice being heard in the Parliament respecting the fact that God had his witnesses even among the aboriginal inhabitants of this western hemisphere, as well as in other lands, were added:

"MORMONISM."

One of the most instructive as well as the most important religious movements of the nineteenth century is the rise of what the world has learned to call "Mormonism." In an age which believed that God's voice would no more be heard giving revelation; that said the volume of scripture was completed and forever closed; that declared angels would

no more visit the earth to communicate the divine will; and that sedulously taught that all miracles had ceased—the world beholds a religion arising based upon these forces that man had been taught to believe had forever become inactive. True, it has met with many obstacles in consequence of making these rejected stones of ancient Christianity the chief corner stones of its structure; but notwithstanding the fierceness of the opposition it has aroused, it is now so firmly established that it claims the respectful attention of the world.

New religions, when struggling for existence in the face of adversity, with few followers and no influence, may expect to be treated with silent contempt by the supposed orthodox; but when a religion has fought its way through all opposition to a position of influence, and counts within its pale tens of thousands of sincere and intelligent followers, it gives proof that its doctrines contain some measure of truth at least, and by reason of that fact, has a claim upon the respect and thoughtful consideration of mankind.

Such is the position of "Mormonism." Sixty-three years ago the Church of Jesus Christ of Latter-day Saints was organized with but six members, in the State of New York. That organization was effected in a log room not more than fourteen feet square, by men who made no pretensions to ecclesiastical scholarship, but claimed to be directed by divine revelation. It could but be expected that the great Christian sects, by which the new church was surrounded, and that considered themselves strongly entrenched behind a fullness of religious truth—would scoff at the pretensions of these men. But when after a lapse of sixty-three years, the work having so humble an origin is still in existence with a membership of over three hundred thousand, it is time the scoffing ceased and earnest attention be given to its pretensions, especially when account is taken of its history between the two points indicated—its origin and present standing.

Within that period it has fallen to the lot of the "Mormon" Church to make more history than any other religious denomination of modern times. Ridicule has laughed at it; satire has mocked it; bigotry has refused to hear its defense; hatred has slandered it; intolerance has armed the red, right hand of persecution against it; the government has seized upon and escheated its property; mob violence has opposed its promulgation by murdering its missionaries and driving its devotees from city to city, from county to county, from state to state; and the civil authorities refusing the protection guaranteed alike in state and national constitutions, at last permitted those who accepted its faith to be exiled from their native country.

"Mormonism," however has survived not only the violence which murdered its prophets, burned the houses of the Saints, laid waste their fields and destroyed their temples, but also an exodus which, for the distance covered and the dangers encountered, has not a parallel in ancient or modern history. Its followers settling in a desert land a thousand miles from the frontiers of civilization, like drilled cohorts made war upon the sterile elements of the inter-Rocky Mountain region, and like magic there sprang into existence, as the result of their untiring efforts and divine blessing, cities, towns, hamlets; temples, churches, school-houses; peaceful homes surrounded by fruitful fields and gardens and orchards, which with the peace and good order everywhere prevailing, challenge the admiration of all who become acquainted with the Saints and the land they inhabit.

Meantime, the Elders of The Church, full of sublime faith and trust in God, without purse or scrip, have visited nearly all the nations of the earth and have preached the Gospel to them. Not, perhaps, with that nice skill and polish which refined education in renowned institutions of learning may give, but in the power and demonstration of God's Holy Spirit; and nearly every nation under the whole heaven has given to the new faith some of its sons and daughters. By reason of this missionary work "Mormonism" is becoming recognized in the earth as one of the potent religious forces of the age, and as such claims the right to be heard in this Parliament, in giving expression to its faith and distinguishing characteristics.

"Mormonism," like all religions which have any hold either upon the intelligence or affections of men, has, as its foundation principle, faith in God, the Creator of heaven and earth and the power by which they are sustained. But "Mormonism" not only believes in this fundamental truth of all religions, but it has another belief equal unto it, viz., that Jesus Christ is the Son of God, and through the atonement offered by him on Calvary, is the Savior of the world; and that from these two proceed the Holy Ghost, that divine spirit which bears record of God and operates throughout the universe as his witness and agent. In attributes, in purpose, in will, these three are one; perfectly united in mind and action, and in "Mormon" theology constitute the Godhead—the grand Presidency of the Universe—the Holy Trinity.

To this great Presidency, "Mormonism" teaches that man owes praise, adoration, and as best of all worship—obedience. Such a result as this can only be obtained through faith, for he who cometh thus to God must believe that he is. But the evidences of God's existence are so overwhelming that none shall be able to find an excuse for unbelief. Such

evidences are to be found in the works of God as seen in the works of nature. The orderly procession of the seasons proclaim it; and when man uplifts his eyes from earth to the dome of heaven stretched above him, he beholds, like the Psalmist, the evidences of God's existence and of his majesty and glory. The unbroken line of testimony of prophets and righteous men as recorded in the Jewish Scriptures, both in the old and New Testament, bear witness of it. But to this testimony, the common inheritance of all Christendom, "Mormonism" adds special evidences of its own. It hath prophets, who, through righteousness and faith, coupled with the grace of God, have stood in his presence, heard his voice, and beheld in part his glory. They bear record that God lives, and that Jesus is the Christ; and that testimony, like the ancient prophets, they have sealed with their blood.

To the volume of Jewish scripture "Mormonism" adds a volume equal in bulk and equal in importance to the New Testament—the Book of Mormon. This book is an abridgment of more extensive records kept by the ancient inhabitants of the western hemisphere, the existence of which was revealed to the Prophet Joseph Smith by the ministry of angels and translated by him into the English language by means of the Urim and Thummim hidden with the golden plates upon which the record was engraven.

From this new volume of scripture we learn that the mercies and favors of God are not confined to the inhabitants of the eastern hemisphere; but he who said "I am no respecter of persons," had regard for the races of men who inhabited the western half of the world. He raised up wise men and prophets among them to whom he revealed his will, made known his purposes concerning the creation of man, and taught him the way of life. Previous to the coming of the Son of God in the flesh, their prophets taught this ancient people as Isaiah, Jeremiah and others taught the Jews, to look forward to the coming of Messiah, to make an atonement for the sins of the world. And when Jesus had completed his mission to the Jews in Palestine, in fulfillment of his own prophecy which says, "I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd,"—in fulfillment of this, I say, he visited the land of America, revealed himself to the people, taught the same divine truths which warmed the hearts and purified the lives of men of good will in Palestine; gave them the same ordinances of salvation; and organized the church in their midst for their instruction in righteousness.

Of these things their poets sang, their prophets wrote; and when

through wickedness, anarchy overthrew their civilization, righteous men hid away their records that in the last days they might come forth and be united with the testimony of prophets and men of God who had lived in other lands; to the end that the evidences of God's existence, the Messiahship of Jesus Christ, and the truth of the Gospel might be so increased that unbelief would have no excuse for its infidelity; and that they who scoff at faith might be reproved and learn to believe.

One thing has occurred to me while in attendance at this Parliament which has raised in importance the humble part allotted to me to take in it; and that is, while we have heard from this platform voices from all nations and races of men—voices from Asia, from Europe, from Africa and the islands of the sea; we have had voices from the dead religions and the living religions, and they have united in saying that in all these lands and in all ages God has not left himself without witnesses among them, but has raised up prophets among them who taught them at least some measure of the truth—perhaps all they could accept and incorporate in their lives. But where is the voice to tell us that God remembered the races and nations which flourished for ages throughout this whole western hemisphere before Europeans discovered it? Races that had attained a high state of civilization, too, as proclaimed by the ruins of their temples and cities. Are we to suppose that they were without God while all the rest of mankind found him? Perish the thought. If no other voice is to be heard proclaiming that God was just and merciful to these races, and that he revealed himself to them—then let the pleasing task be mine, and here in this august presence I proclaim the revelation of their *record* which bears witness of God's goodness to them; and that record is the Book of Mormon.

A word further in regard to that book. Men have usually satisfied themselves as to its origin by accepting that flimsiest of all theories that it was the production of one Rev. Solomon Spaulding, who wrote it as a romance. This theory of its origin, without any investigation has generally satisfied those who have heard it. In 1886, however, the long lost manuscript of the Rev. Mr. Spaulding unexpectedly came to light, has been identified beyond the peradventure of a doubt, and is now in the possession of President James H. Fairchild of Oberlin College, Ohio, or rather is in the museum of that institution for the inspection of all. It has been published by The Church, every word of it, with even the erasures made by its author so far as they can be deciphered, and it transpires that there is not an incident, not a circumstance; not a proper name either of place or person, nor any similarity of construction or purpose common to the Book of Mormon and this production of Mr. Spaulding. President Fair-

child himself says that whatever theory shall be put forth for the origin of the Book of Mormon, the Spaulding theory must be abandoned.

By accepting the records of the ancient peoples of America the "Mormons" have twice the amount of evidence that other people possess of the existence of God and the truth of the Gospel; and since faith must ever have its foundation in evidence, the enlarged evidences accepted by "Mormons" must account for that mightier faith which both their sufferings and their works proclaim they possess.

In "Mormon" theology the atonement of Jesus Christ redeems all mankind from the consequences of Adam's transgression, irrespective of their belief or unbelief, their obedience or their disobedience, their righteousness or their unrighteousness. It is manifestly evident that the agency of Adam's posterity was not exercised in his great transgression in Eden; and no proposition involving a question of justice can be clearer than that redemption full and complete from the consequences of actions in which man's agency is not exercised should be provided by the divine economy.

Such salvation is wrought out in the redemption of Jesus Christ, and hence his Church teaches that men will not be punished for Adam's transgression. But quite apart from the transgression of Adam is man's individual violations of the laws of righteousness—violations of the laws of God in which man's agency is exercised; for he sins at times wilfully and wantonly; knowing the right, he dares to do wrong. Here justice has a claim upon him and may demand the payment of the penalty to the uttermost. But the mercy of God as well as his justice is active, and offers redemption from the consequences of individual transgressions on the condition of obedience to the laws and ordinances of the Gospel.

These laws are not intricate or perplexing. The ordinances are neither numerous or difficult of performance; but in the plan of man's salvation as in all other works of Deity, simplicity marks its outlines and efficiency justifies its adoption. The laws and ordinances referred to have not for their chief object the propitiation of the anger of God as the old Pagan ordinances of religion had; but on the contrary, by their nature and operation, they affect the character of man, and are calculated to so purify and exalt his nature as to prepare him to dwell in endless felicity in the presence and companionship of his Maker.

Of necessity Faith in God and in this plan of salvation is of first importance, and must be active in the mind, for without it men would consider themselves under no obligation to yield obedience to any ordinance whatsoever. The reason the infidel does not repent, or perform any other act of obedience, is because he has or pretends to have no faith

in the existence of God. As from the rising sun there beams those rays of light which streak the heavens with glory, so from faith spring those acts of obedience required in the Gospel of Jesus Christ. First among these acts is repentance; which consists not alone in deep and heartfelt sorrow for sin; but coupled with it must be a firm determination of amendment of conduct. It must be a godly sorrow working a reformation of life. Following repentance comes baptism in water by which men take on them the name of Christ, through which ordinance also they receive, when it is preceded by faith and true repentance, forgiveness of sins. But even after a remission of sins, such is the weakness of human nature that man is not able to stand by his own strength, he needs divine aid: hence, God has ordained that through the ordinance of Confirmation by the laying on of hands, the Holy Ghost shall be imparted unto him as a comforter and guide, and by giving heed to his voice man shall overcome the old inclinations to evil, and at last so purify and sanctify himself that he will be worthy to dwell in the presence of his God.

As a further means of grace, the Church of Jesus Christ recognizes the sacrament of the Lord's Supper, by which men constantly renew their covenant with God and witness to each other that they are willing to take upon them the name of Jesus Christ, gratefully remember the atonement he has made for them, express a willingness to keep his commandments, and by doing so draw to themselves a constant renewal of the Spirit of God.

Few and simple as these ordinance are, The Church teaches that in order to be of effect they must be administered by divine authority. No man can take the honor upon himself to administer in things pertaining to God. He must be called by direct revelation from God, or be commissioned by a divinely authorized power. Here is where "Mormonism" comes in conflict with all Christendom. Men even in the early centuries of the Christian era having transgressed the laws, changed the ordinances, broken the everlasting covenant, and lost divine authority to administer the Gospel of Jesus Christ—though the letter of the Gospel remained in part with the world in the writings of the ancient Apostles—there arose a necessity for the re-opening of the heavens and a restoration of that priesthood which alone can administer the ordinances of salvation.

That is the significance of the revelations of God and the visitation of angels to Joseph Smith. To him was revealed anew the Gospel, to him was committed a new dispensation of it, and angels bestowed upon him the apostleship, the fullness of all priesthood which God gives to man in the earth, and by its power, Joseph Smith and those to whom he transmitted authority preached the Gospel. By the power of that

priesthood they organized the Church of Christ never more to be destroyed; sustained and upheld by that power the Church has outlived all the opposition arrayed against it, and stands today planted impreguably upon the eternal foundations of truth.

But notwithstanding the absence of the Gospel and the authority to administer its ordinances, the children of God living through those dark ages will not be deprived of its saving powers. That must be a very contracted view of the great plan of human redemption which would confine its operations to the brief span of man's existence in this life. "Mormonism" holds no such view. On the contrary, it teaches that the Gospel is everlasting; that it walks beside man throughout eternity; and means for its application to him have been provided by the mercy of God. It may be that "Mormonism" does not stand alone in this broad conception of the application of the Gospel to our race; but while others are speculating as to whether it is possible or not for man to attain unto repentance and forgiveness of sins in his future existence, "Mormonism" is erecting temples to the name of the Most High and within their sacred walls the Saints are vicariously performing the ordinances of salvation for those who have passed from the earth when the Gospel and authority to administer it were not among the children of men. Such is the conception that Mormonism teaches of the Gospel of Jesus Christ and its application to mankind; and surely one may see in this conception the fullness of that glorious scripture which says: "God, our Savior would have all men to be saved, and come unto the knowledge of the truth." (I Timothy 2: 3, 4.)

If asked what the distinguishing characteristics of "Mormonism" are, I should answer: 1st. A positive belief in present and continuous revelation from God. 2nd. Acknowledging an inspired priesthood consisting of Apostles, Prophets, Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, for the direction and instruction of the Church. 3rd. The possession of a living faith which lays hold of all the promises made in the Gospel of Jesus Christ; a faith which believes in the gift of wisdom, knowledge, healing, speaking in and the interpretation of unknown tongues, and the gift of prophecy and revelation.

If asked what special benefit "Mormonism" has conferred upon mankind, our answer would be: 1st. That it presents to the world the fullness of the Gospel, with the authority to administer its ordinances; that through obedience to it men may attain unto all those gifts, graces and powers known to the ancient saints. It assures them that God is the same today as he was nineteen centuries ago, that the Gospel is the same now as it ever was, and all spiritual graces and powers that ever man attained

to he may possess today. 2nd. That in the testimony of modern prophets and saints the evidences of God's existence and the truth of the Gospel are so enlarged that the unbelief which today distresses the religious world and limits the extension of Christianity would be swept away. 3rd. That in the Book of Mormon there is evidence of the authorship of the Jewish scripture of which Christendom in the face of modern criticism—commonly called the "Higher Criticism"—stands much in need. That criticism, as is well known, is not directed so much to the correction of slight verbal or other errors which may have found their way into the great collection of sacred books, as it is to utterly destroy the authorship and all idea of the divine inspiration of them. This modern criticism has decided that Moses is not the author of the Pentateuch, and indeed, the authorship not only of the Pentateuch but of nearly all the prophets and even the books of the New Testament is unsettled in the minds of many.

The Book of Mormon gives an account of a colony of Israelites which left Palestine six hundred years before Christ, which carried with it a copy of the law of Moses and the writings of the Prophets down to the days of Jeremiah. These scriptures they preserved with great care, handing them down from generation to generation, and from them both they and their descendants learned of the hand dealings of God with his children in ancient times. When the civilization of these people on the Western Hemisphere was overthrown, and their records in order to preserve them were hidden by righteous men, the truths which their fathers had learned from them were preserved—though somewhat distorted—in their traditions. Thus is accounted for the knowledge of the creation, the flood, the coming of the Messiah, which Europeans found among the races inhabiting America at the time of its discovery. Portions of the ancient Jewish Scriptures which these colonists brought with them to America were transcribed into the Book of Mormon, and there they stand in the translations that have been made of it to testify not only to the existence of the writings of Moses and the other prophets at least six hundred years before Christ, but to testify also that the records which have come down to us from the Jews are substantially correct. More important as confirming the accuracy and inspiration of the Jewish Scriptures, more potent to silence the new forms of unbelief which have arisen in modern times, more powerful to confirm the faith of believers in God's word is this new volume of scripture—the voice of nations of people who sought and found God—than all the newly deciphered hieroglyphics of Egypt, or the still more recent evidences that come from the ancient cities of Assyria: and for this reason we make bold to invite the attention of our Christian brethren to the consideration of this new witness for God.

Besides preaching the Gospel for the salvation of men, "Mormonism" has an especial mission, viz: to prepare the earth for the glorious coming and reign of Messiah. This mission authorizes the servants of God to warn mankind of the judgments which shall precede that glorious appearing, and to call upon all men to repent of their sins, that they may escape the threatened calamities. This preparatory work includes the gathering together of the dispersed tribes of Israel and placing them in possession of the lands which God, by covenant, gave to their fathers. It contemplates the erection of a glorious city upon this continent to be called "Zion," the abode of the pure in heart, from whence the law of God shall go forth to all the world. It contemplates the restoration of the Jews to the city of their forefathers, the rebuilding of Jerusalem, from whence shall go forth the word of the Lord.

Then shall the earth rest from its wickedness, as all the prophets have predicted; then shall peace and truth and righteousness spread over all the world, and all the tribes and kindreds of men shall know how pleasant it is for brethren to dwell together in unity.

Splendid as this consummation is, "Mormonism," instructed by divine wisdom, looks even beyond it, and contemplates the time when this earth shall receive even a fuller redemption, and become a celestial sphere, the abode of resurrected celestial beings forever, who shall dwell always in the presence of God.

In conclusion, let me say that "Mormonism" accepts and includes within its boundary-lines all truth. It is progressive and is destined to become the religion of the age. Within it is scope for all the intelligence that shall flow unto it. "Within its atmosphere is room for every intellectual wing." It does not, as some have supposed, thrive best where ignorance is most profound, nor does it depend upon superstition and ignorance for its existence and perpetuity; but it possesses within itself principles of native strength that will make it weather every storm, outlive all hatred born of ignorance and prejudice, and will yet prove itself to be what indeed it is, the Gospel of Jesus Christ, the power of God unto Salvation to all those who believe and obey it—the Church of Jesus Christ.

GOSPEL STUDIES.

IV.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL.

BY PROFESSOR N. L. NELSON.

In former articles an attempt was made to show that so far from being mere sentimental chimeras, appealing only to the over-credulous, Heaven and Hell are in fact realities—as much so as any other effects whose causes are clearly discernible. To one who believes that life persists after death, Heaven need not be taken on trust, nor Hell either; for the antecedents of both places, as well as much of the places themselves, can be seen and felt within the brief span of mortal life. One has but to carry forward to their culmination the progressiveness or retrogressive forces now acting upon mankind to perceive these two places with reasonable vividness, as future realities.

The question next to be considered is, what significance in the shaping of our lives attaches, or should attach, to the perception of heaven and hell as realities?

Perfect Heaven, so far as the state is concerned, means absolute psychic harmony with the universe; on the other hand, the lowest Hell means complete discord with the universe. It follows that any degree of harmony is Heaven by so much, and any degree of discord is an approach to Hell by so much. The best of us therefore are daily, perhaps hourly, oscillating between Heaven and Hell, so far as the state of the soul is concerned.

The contention is often made that Heaven and Hell are *only*

states of the soul. This, I think, is a wrong view. That they *are* states of the soul cannot for a moment be doubted; a little reflection will make it equally plain that in eternity at least, they will be something more: that is, they will be places, which brings me to my first proposition, viz:

Heaven and Hell as places, are the direct results of Heaven and Hell as states of the soul.

Let us first trace the operation of this law in purely mundane affairs. If we look over the face of the earth we shall not find mankind dwelling homogeneously, but in groups and societies, differentiated by race, color, degree of intelligence, occupation, religion, wealth, tradition, family caste, natural proclivities and a thousand other affinities or want of affinities. The law that a state of the soul leads naturally to a place is well expressed in the old proverb, "Birds of a feather flock together." Dr. Maeser often tells a story in illustration of this psychic tendency.

"I once had a bad boy specially entrusted to my care. He came from the far south, and proved to be all that his parents claimed for him. It took the combined efforts of the faculty to keep him straight. A few weeks later I got word that another young scamp was coming—from the extreme north. How shall I keep these two black birds apart, was my first anxiety. I seated the new boy in a different room and gave him a boarding house in a remote part of the city. Small good to take precautions. On the third day they were locked in each other's arms."

Clubs, guilds, brotherhoods and secret societies, are instances of places which result from harmony in desires. Churches are pre-eminently illustrators of the law. Governments take form and substance only by virtue of this law. Consider how impossible it would be to establish *in loco* a republic that did not first exist *in mente*; also how quickly a monarchy ceases when the national ideal changes in favor of representative government! Even on the negative side, slums, dens of vice and shame, and rendezvouses of crime must be regarded as operations of this law. Why do people gravitate to such centers? Because herè outer conditions correspond with inner. They are more comfortable here, find more sympathy and less opposition and restraint than they would in other places. Robbers' Roost the place, is the legitimate outcome

of Robbers' Roost the state of mind. Indeed, whatever be a man's habitual, self-chosen environments, depend upon it, they are a true index of his soul's attitude. Change his ideals and he will suddenly find his old haunts uncomfortable. Now if it be true that states of the soul induced by purely human affinities seek to express themselves in associations, (which associations of course involve place and other external conditions), how much truer it must be that Heaven as a state of the soul,—by which is meant a state of harmony with the universe—should result in Heaven as a place; in other words that all who feel this eternal affinity should unite as a society, withdrawing themselves from associations antagonistic thereto; and if the law be true of Heaven, it must by correlation be equally true of Hell: the state Hell must inevitably lead to the place Hell.

Carrying this proposition a little further, we may safely assert that not only do states of the soul seek corresponding outward associations, but until such associations are found there can be neither happiness nor contentment. In other words, a sinner would find no more happiness in Heaven than a righteous person would in Hell. For while there are no positive joys in Hell, and even pleasure has perhaps palled to the verge of disgust, it is nevertheless the most comfortable, or let us rather say the least painful, place in the universe for the sinner. So also in respect of glories in Heaven: there would be no rest in a Celestial Kingdom for him whose inner state fitted him only for a Terrestrial.

But waving consideration of the law as respects future states, let us see how it acts in this life. We will first consider some of the failures resulting from mal-adjustments of inner and outer conditions. The most pronounced failure, coming under this head among the Latter-day Saints was that of the United Order. The reason is not far to seek. Within the bosom of every nine out of ten who entered this association, the old system of individualism reigned supreme, and of course made them discontented and unhappy in the new. The attempt was made to bend the tree after it was grown, and of course it could not stand the pressure. The ideal of the order had to be created out of the practice, and the system went to pieces ere there was time to do so.

Now every intelligent man will agree that this is a higher

order of life, a step nearer Heaven than the one which has hitherto prevailed. Reflecting upon my experiences in it, however, I often imagine what a miserable wretch I should be, did God suddenly take me from this life and make me work in the associations of Heaven; and what wailing and gnashing of teeth there would be even among faithful Latter-day Saints should God place them in the Celestial Glory without a few thousand years of preparation.

But there is room to contemplate the operations of this law in details of more every-day occurrence. Occasionally we find men who pay great attention to the outward conditions of righteousness, but neglect the inner. I have in mind a man who was the father of a large family. He was moreover a great preacher, and prayed with such gusto that he could be heard for blocks. As regarded works of righteousness he was an exemplar in the ward. His flock was always together at family prayers, and were no less strict in attending Sunday School and meetings. But when he died the whole system fell to pieces. His autocratic will alone was the iron band which had held the staves together. Today there are but two or three of his children that hold even a nominal standing in the Church.

Throughout Zion there are hundreds, perhaps thousands, of young people who, whether by this road or some other, have reached the same stage of indifference. What they need are ideals of righteousness corresponding with the religious duties enjoined upon them. Until these inner states are created they will persist in disliking prayer, the ordinances of the Church, meetings, young people's associations, and other such places. How shall these ideals be created?

The natural way is that followed by the Mutual Improvement missionaries during the winter months. If enough time could be given to individual persuasion, the work would be most effectual; but this can seldom be done where the field to be covered is so extensive. The surest way is to get the young man or young woman into a Church school. During the course of a year's study, the inner life will be awakened and the corresponding outer life will then be sought out for itself.

But outer and inner life are in fact reciprocal. The place

tends to create the state, though not so strongly as the state the place. Mohammedanism is no less strongly ingrafted upon the peoples of western Asia, that the first converts were held to it by the sword. Could Bellamy's system be kept going, say for twenty-five years, the inner life of the nation would be so adjusted that thereafter it could not fail. Had the United Order continued till now, it would, for the same reason, hereafter gradually supplant the individualism which now prevails among us. So where the natural way cannot be followed, let parents, by the sheer force of parental authority, hold their children in strict obedience to, and reverence for, the forms of righteousness, for many will thereby become imbued with the spirit of righteousness, (and many, it may be added, will go to hell also.)

My next proposition is that *Heaven, both as a state and as a place is eternal; and it is the only association of which intelligences are capable, that is eternal.*

Observe first the nature of the cohesion which holds together the varied associations of earth. The element of righteousness is rarely present in any of them. Occasionally there are pure flashes of joy, as in philanthropic societies, and chastened tints of sorrow, as in societies for self-abnegation; but for the most part the flaming red of pleasure, which is but the expression of human selfishness, colors the states of soul out of which associations grow. Self-interest, self-aggrandizement, variously known as wealth, fame, power, the gratification of the appetites and passions,—these are the controlling affinities in human societies.

But the striking feature of these elements of cohesion is not their complexion but their transitoriness. Where can you point to any association born of human impulses that has lived? Take for instance the cohesion that brings people together for an evening's party, and is it not a type of all human associations? It lasts but a few hours—as mortals measure time; but did the Roman Empire last longer—by the watches of eternity?

“The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave.”

Permit me, by way of illustrating this theme, to make a variation on a much-worn comparison. Conceive time then in the old way—as a mighty river ready to begin its descent down the ages that make up this world's history. When its course shall be done it will be found to have run pretty straight from eternity to eternity. But during any given epoch it seems to wind quite like any real river. Let us note how it acts during one generation in the midst of its terrible, onward sweep.

Long before the full depth of the current reaches any place, it has sent out advance streams which flow hither and thither according to the inequalities of the ground, making here a meadow-fringed brooklet, there a beautiful lake, yonder an unsightly chasm. The landscape, which a short time ago lay hidden in the sombre veil of the future, has suddenly burst into ten thousand variegated forms and colors in the light of the present.

What are all these changes, these restless flashes of activity, these teeming evidences of life? Let them typify the ten thousand human associations which we have been considering—"The boast of heraldry, the pomp of power." How long will they endure? Until the full body of the flood, which is now pouring over yonder heights, has reached them. Tomorrow they will be overwhelmed, and indistinguishably submerged forever. But farther down the river's course the same play of life is going on and will go on to the end.

Nor do all such human associations vanish alike, beneath the river Time. Occasionally an advance channel remains unaltered for age after age. That occurs when its course runs parallel with the predestined course of the river. But its end comes at last. Without warning it suddenly disappears, having swerved from its time-honored direction. Such channels represent the noble monuments of history, the institutions that have helped lift the race to high ideals. For every association of this kind Time submerged a thousand works of man built at varying angles with the channel of eternal destiny.

Such then is the transitoriness of all human institutions. The reason that they do not persist is to be found in the fact that the affinities out of which they grow are only incidents of eternal

progress, like eddies in a current which in time are worn smooth and frictionless. Human institutions are not therefore to be condemned. On the contrary they are to be recognized as distinct factors in the solution of eternal life. But they should be recognized as transitory factors; the mistake is made when we rest our hope in them: when we say, for instance, "This life is meant for pleasure and he is a fool that does not make the most of it;" and acting on this thought, throw all our energies into the pursuit of wealth, or fame, or fashion, or power over our fellow-men.

If all these principles of cohesion are transitory, what principle may be regarded as being eternal? The answer is righteousness—the righteousness of God, which in my illustration is typified by the momentum, the persistent onward sweep, of the river of time; which overwhelms in oblivion every work of man lying contrary to its course, but continues itself unabated to the ocean of eternity. It is this element which gives unity and consistency to the history of the world. Without it, the drama of human life would be a meaningless concatenation of unrelated events. It is this power which Tennyson dimly discerned when he wrote:

"I doubt not through the ages one increasing purpose runs,
And men are growing wiser with the process of the suns."

This power it is which alone persists and carries everything before it. For what is it but another name for the oneness, the integrity, the harmony, the homogeneity of the universe? What is it but another name for the Spirit of Truth which, permeating all things, makes the universe one?

Associations founded on this principle must be eternal, for the simple reason that there is nothing in the universe which can overthrow them. True, in mortal life they meet friction with human institutions—to the extent that the latter are lacking the element of righteousness; and they are also directly opposed by all those negative forces whose tendency is Hell. What then? Human opposition is but transitory. The utmost extent to which it can prevail is to transfer the seat of war into the spiritual

world; as when the Church of Christ was "driven into the wilderness" by the Beast and the Mother of Harlots that sat upon the Beast. (See Revelation, 12th to 18th chapters.) Once off this field of action, human persecution must necessarily end. No doubt the conflict with the forces of unrighteousness continue; but these latter must progressively lose power, at least so far as any given association of righteousness is concerned, until their ability to thwart and overthrow reaches zero.

Now, associations formed on the principle of righteousness are only another name for Heaven in externality. My proposition is that such associations must endure forever, and that they are the only associations which can endure forever. It is plain that they have nothing to fear from the universe itself, for their very essence is identical with that of the universe. The battle is with human associations—the flesh, as Paul would say—and the powers of evil—or the devil.

Now respecting Heaven as the state of soul of an individual, there is great danger that it may be destroyed, both by affinities which the individual possesses in common with the race, and also by the temptations of the active forces of evil; in which case of course Heaven the place is also lost to him: but that Heaven, considered as the association of the righteous, can be overcome by earth powers, such a thing is clearly impossible. Human opposition (the desires of the flesh and what they lead to) may reduce the number composing the association, but the association itself, being eternal in its essence, must outlive and overcome any merely transitory foe.

It must become equally plain that, to use the words of our Savior, "the gates of Hell shall not prevail against it;" for Hell, though evidently longer-lived than human associations, must itself progressively lose power until it ceases to be. I am not asserting that the principle of evil must cease to be; for this is evidently connected inseparably with states of imperfection in any world that has been or ever will be; but *our* hell, *our* powers of evil, fighting as they are the universe, and being by comparison only as gnats in the sunbeam, must at length be ground to nothingness—reduced, let me not say to the mint of chaos again, for that I do

not know, but to a state in which their opposition to Heaven will be nil.*

This thought also finds beautiful illustration in the foregoing comparison. If the onward sweep of the river represents the righteousness of God, then the back-water, as the stream breaks into sloughs and bayous, may stand for the retrogressive forces which depart from the line of eternal progress. The parallel holds also in minor particulars. For instance, how often in history we marvel that negative forces have movement and results, the wicked enjoying the fruits of their victory. But watch these results a little further and you will find them turn into wide-spread curses of humanity. We involuntarily think of the rush of water into channels contrary to the course of the river. At first there is swift backward progress, as if the current were to prevail forever; but the end is stagnation, miasma, disease and death.

One more parallel may be pointed out: The river finally fills up with healthful soil the sloughs and bayous that have so long bred disease and death. So the righteousness of God is continually purifying the plague-centers of sin; and this power will not cease its work until Hell,—that spiritual slough which, even before the world was, engulfed one-third of the bright spirits of Heaven—until Hell shall no more remain to breed sin and damnation among the children of men.

* What their end is, says the Doc. and Cov., Sec. 76, verses 44-48, no man knows, nor is it revealed save to them who are ordained unto this condemnation. The implication is that there is an end. Hell is not eternal. It is difficult for reason to come to any other conclusion. The deathless principle, the "I am," which, being co-eternal with God, existed before spiritual birth in Heaven, cannot of course be annihilated; but that which was begun may be undone. Accordingly, if the devil and his angels are constantly losing power, one reasons that the time must eventually come when all the advantage they gained by birth in Heaven and righteousness during pre-existence, will be gone. They will be resolved to powerless states, mere centers of consciousness, (egos, in the language of psychology,) capable still of saying "I am," but utterly incapable in themselves of either good or evil. What follows this state it would be futile to conjecture, nor does it have any bearing in this argument. My purpose is served, if the proposition is clear that Heaven is the only state in which the soul may have eternal life.

THE PARTING AND THE MEETING.

A STORY OF THE WAR.

BY ALFRED OSMOND.

In a peaceful, western valley, where a race of heroes dwell,
Lived a fair and queenly maiden named Aurora Lily Bell.
Nature blessed this western lily with a sweet, celestial face,
Gently poised her chosen spirit, drew her form in lines of grace,

Strewed her path with thornless roses, pressed her wine of life as sweet
As the nectar drunk by fairies, when their queens and princes meet.
Handsome heroes loved the maiden—fairy-like she wove her spell
'Round the great, the strong, the noble—sweet Aurora Lily Bell.

But the most romantic story that her lovers came to tell
Did not win the chaste affection of Aurora Lily Bell.
One by one her lovers vanished from the fairy's sylvan dell—
They were all unkindly banished by Aurora Lily Bell.

But there came one day a hero: Wendell Vernon was his name.
He was tall, and dark and handsome, and had reached the heights of
fame.
And his voice, like strains of music, rose and fell in accents sweet;
And the paintings of his fancy were so perfect and complete

That the dim, defineless shadows, time had gently rolled away,
Danced before the magic vision like the beams of perfect day.
When the gentle evening zephyrs murmured through the pines,
And the trains of silvery moon-beams kissed the spiral-twining vines,

Then a flood of sacred music seemed to roll from realms above,
As the maid, enraptured, listened to the tale of Wendell's love.
In the new and thrilling drama, Wendell played his part so well
That the days were shining moments to Aurora Lily Bell.

But the bright and shining moments, with their whirling trains of bliss,
Passed beyond the peaceful valley to a fairer world than this;
And a group of sombre shadows, flitting o'er the peaceful dell,
Lingered near the blithesome spirit of Aurora Lily Bell.

From the distant Isle of Cuba came such tales of death and shame
That the war-spark of the nation soon became an angry flame.
And the flame, like vivid lightning, flashed o'er every hill and plain,
When the sons of fallen heroes read the story of the *Maine*.

Wendell Vernon was a hero, and he loved his country well,
So he left the winsome maiden, sweet Aurora Lily Bell.
And beneath the starry banner, he became a soldier brave,
Fighting for his country's honor and the freedom of the slave.

Then the maiden went to battle with the forces of despair,
For their tents were in the valley—they were lurking everywhere.
And she felt their icy fingers forging chains upon her soul,
When the thunders of the battle o'er the land began to roll.

In the visions of her fancy, when her soul was racked with pain,
She had seen her daring lover dashing o'er the battle plain.
With his shining blade uplifted, on his steed as white as snow,
She had seen him, like a whirl-wind, rush upon the Spanish foe.

And she saw the steed returning, but no rider touched the rein—
Then she saw her lover dying on the dreary battle plain.
And she heard him sadly whisper: "Sweet Aurora Lily Bell,
I am lonely; I am dying; this must be my last farewell."

Thus the visions of her fancy spread their pinions far and wide,
And the group of sombre shadows ever lingered by her side.
But a thunderbolt from heaven seemed to strike her drooping head,
When she read the fatal message that her absent prince was dead.

"Wendell Vernon with the angels—how I long to join him there!"
Was the message sent to heaven on the wings of every prayer.
And the prayer was being answered; loving friends would hold their
breath,
As they saw her swiftly passing to the dreary halls of death.

Hark! the village bells are ringing: "Spread the tidings far and near
That the Dons have all surrendered, and the boys will soon be here!"
'Twas a time of great rejoicing, and the air was rent with cheers:—
"We must have a grand reception for the noble volunteers."

When the gentle evening zephyrs sweetly murmured through the pines,
And the trains of silvery moonbeams kissed the spiral-twining vines,
Then the fair and drooping Lily, with her face as white as foam,
Sadly whispered, "Wendell, darling, you are never coming home."

Then the fair and drooping Lily sought that ever sacred spot
Where her lover told the story that should never be forgot.
Then among the shadows kneeling, with her thoughts in realms above,
She dispatched this simple message as a token of her love:

"Wendell Vernon with the angels—how I long to join him there!
Gracious Father, hear and answer this my oft-repeated prayer."
Then a spirit seemed to answer: "Drive away those guilty fears—
I have fought the nation's battles—I have saved the volunteers.

"Rise above thy selfish sorrow; set thy captive spirit free—
There will come a bright tomorrow, all will yet be well with thee."
Then a sweet and peaceful spirit filled her mind with visions fair,
And the group of sombre shadows vanished into empty air.

'Twas a calm and peaceful morning, dreary clouds had rolled away—
They were too polite to linger on that great reception day.
And the town was so entangled in a web of flags and flowers,
With its mass of floating arches, and its wilderness of bowers,

That it seemed a gorgeous vision of the fancy floating by,
Or a paradise of glory, in the mansions of the sky.
And the Stars and Stripes were waving, and the air was rent with cheers,
As the train approached the station with the noble volunteers.

Then they formed a grand procession, and the bands began to play,
Every heart was set to music, on that great reception day.
But the fair and drooping Lily sought the shadow of the pines,
Where the happy birds were singing, and the gentle ivy twines.

For she longed to see the heroes who had known her lover well;
They would bring some tender token to Aurora Lily Bell.
Was this mortal? Was she dreaming? Had the spark of reason fled?
Had the visions of her fancy called to life the sleeping dead?

She had seen her noble Vernon on his steed as white as snow,
Leading by the great procession to the pleasure grounds below!
Joy inflamed her drooping spirit, terror seized her weary brain.
With a cry, her senses vanished, and she sank beneath the strain.

Many weary days she lingered in the shadow of the grave,
Little dreaming of the presence of her soldier lover brave.
Wendell Vernon nursed the maiden, with a woman's tender care,
With a breaking heart he listened to her sweet, pathetic prayer:

"Wendell Vernon." "I am with thee, sweet Aurora Lily Bell.
There will come a bright tomorrow, all will yet again be well."
Then a sweet and peaceful spirit filled her mind with visions fair;
And her shadows of affliction vanished into empty air.

Then he told her of his capture—of his dreary prison cell,
Of the voice that ever whispered, "All will yet again be well,"
Of his fight to gain his freedom, of the battle on the plain,
Where, when he was only missing, he had been reported slain.

And the maid, enraptured, listened, for his voice was just as sweet,
As when floods of sacred music rolled above their lone retreat.
In this new role of the drama, Wendell played his part so well
That the days were shining moments to Aurora Lily Bell.

Wendell Vernon was a hero, and he loved so long and well
That he soon became the husband of Aurora Lily Bell.
And of all the flowers that blossomed in that fairy's sylvan dell,
None were ever half so lovely as Aurora Lily Bell.

CIVILIZATION VS. BARBARISM.

BY A. WOOTTON.

Some one has said that the civilization of our age is only a thin crust covering a seething volcano of barbarism, which needs only a slight disturbance to cause it to break forth in its fury. It is to be hoped that this is an exaggerated statement, but the acknowledgment must be made that there is much truth underlying it. The civilization displayed in the polished manners and culture of the higher classes is not unmixed with relics of barbarism, as witnessed in the indifference manifest on every hand to the sufferings of the poorer classes through poverty and misfortune.

Science and art are taxed to their utmost to invent and produce for the benefit of humanity, engines and devices to assist in furnishing the necessities, comforts and luxuries of life so cheaply that they may be enjoyed by the poor as well as the rich; while the same God-given brain power is used in inventing diabolical engines for the rapid and wholesale destruction of human life, and which will, incidentally, cause sorrow and mourning to the survivors.

Millions are spent in the cause of popular education, which is one of the highest indications of civilization, and the barbarism is displayed when, after receiving the benefits thereof, men use the knowledge and power thus gained for selfish ends to that extent that they will oppress their fellow-men.

Civilization builds churches in which to teach the doctrines of love to God and "peace on earth and good will to man;" but let the alarm of fire be sounded and the devotees in their eager desire to save themselves, will mercilessly trample under their feet the aged, the weak and the helpless.

Noble examples of heroism there are, where men risk and

sometimes sacrifice their lives for their friends, and even for strangers; but the fact that the praises of such are published abroad and sounded on every tongue, is an indication that these instances are the notable exceptions and not the rule.

The spirit of the times leads to the belief that the crust of civilization is rapidly solidifying, and that the outbursts of barbarism are becoming less frequent and less violent. This is forcibly apparent in the humane conduct of the Spanish-American war and patient avoidance of bloodshed and other cruelties that are always incident to warfare. Another favorable indication is the disposition of the nations to settle their disputes by friendly arbitration rather than resort to the time-established, though barbaric, arbitrament of brute force.

In a social way the tendency for the better is manifest in the increased comfort provided for the inmates of work-houses, insane asylums, prisons and other institutions for the care of the unfortunate, as also in the considerate treatment they receive. The decrease of corporal punishment in the schools and the acknowledgment that children have rights that teachers are under some obligation to respect, the laws to protect workmen against unfavorable conditions that may be prevented by employers, and laws for the prevention of cruelty to animals, are all indicative of the strengthening of Christian civilization. Besides these, the rapid spread of the spirit of religious liberty throughout the nations, and the tendency among individuals to treat, with some degree of respect, men of opposite religious views may be mentioned as among the most forcible forecasts of the better times to come; for it is through these conditions only that the Gospel may be preached to every nation, kindred, tongue and people preparatory to the coming of our Lord to reign on the earth.

THE TIDE OF LIFE.

A PLEA FOR MORMON CIVILIZATION.

BY J. H. WARD.

II.

As noticed in a foregoing article the application of machinery has a restricting influence on the number of farmers required to meet the world's needs. Inasmuch as the world cannot eat three or four times as much food simply to oblige the farmers, it is easy to see that in proportion as improved farming implements are used and scientific methods adopted, just in that degree will the proportion of farmers be decreased. Simply bearing in mind that the world's capacity to consume food is limited, will throw much light on economic conditions both present and future.

To increase the food supply beyond this limit will only serve to decrease the farmer's income. American farmers in 1890 cultivated twenty-five million acres more than they did in 1880 and their total cereal product was four hundred and ninety-one million bushels greater; but they received for it forty-one million dollars less than for the smaller crops of 1880. This fact which has been repeated a number of years would seem to indicate that already the supply is fully equal to the world's demand. It is true that there is want even to starvation, but that is through lack of distribution, not through lack of adequate production. It is quite possible that hundreds may go hungry, though twice as many

bushels are stored away in the elevators. This fact emphasizes the argument that the world stands in need of a new and higher civilization.

Even the increase of population will not, for many years to come, require any increase in the number of farmers, because improved methods ought to increase the product as rapidly as increasing demand will require, until we have reached a much higher standard of agriculture. If scientific methods were generally adopted, we might undoubtedly double our product without any increase in acreage or in the number of farm laborers.

True it is that every application of science to farming restricts the number of farmers, still we must not take refuge in unscientific methods, and it would be still more foolish to rail against capitalists who employ labor-saving machinery. The men who rail are the very ones who do the same, so far as their limited means will allow. If our agriculture is not improved we shall endanger our European markets, which are worth to us annually not less than five hundred and seventy million dollars, and give employment to one million seven hundred thousand farm laborers. We have been able to gain those markets and retain them, notwithstanding our wasteful and unscientific methods, because of free farms of virgin soil. About two million five hundred thousand farms of eighty acres each have been given away by the government during the past thirty years. But the government has no more good land to give to anyone. This fact is one of the landmarks that define the new conditions of civilization in the twentieth century.

The advantage we have had by our free farming lands, together with our improved agricultural implements has enabled us to compete so successfully with the farmers of Europe as to produce a general depression of agriculture there, and attempts have been made to awaken interest in it. Ministers of agriculture now exist in almost all countries through which subsidies have been granted, seeds distributed, prizes offered, agricultural colleges founded and free lecture courses established. The people are being instructed and encouraged and organized into co-operative agricultural societies, which are rapidly multiplying on the continent. Already six thousand five hundred such societies have been

formed in France and seven thousand two hundred in Germany. It is said that every parish in Holland and Denmark has its co-operative dairy. This widespread revival of agriculture in Europe will force us out of their markets unless we cheapen our products by more scientific methods, which will of course still more restrict the proportion of American farmers. If our agriculture refuses to progress, and we thereby lose our foreign markets, the one million seven hundred thousand men now employed in producing our agricultural exports will be forced off the farm and be compelled to seek other employment. We must face the inevitable. The great problem of the twentieth century is upon us.

The springing up of factories to produce agricultural implements and a thousand other things has created a demand for labor and attracted the laborers who are being driven from the farms. While in 1850 scarcely four per cent of our population was engaged in manufactures, now more than double that number is so engaged.

It should be observed that all these causes are permanent; the tendency which springs from them will therefore be permanent. Beyond a doubt an ever-increasing proportion of the world's population must get their livelihood by means of the mechanical and the fine arts.

It is thought that if life on the farm can be rendered less distasteful, the young people, who are now eager to go to the city, may be persuaded to remain.

At this juncture a question arises which is fraught with the most important consequences. Is it not possible to found an ideal society, in which the young of both sexes may find all that is desirable in the city, separate and apart from that which is pernicious. In the whirl of the city many a young man from the country is often more lonesome than in a pathless forest. The city is too large and strange. He seeks for a few choice friends of congenial tastes, and happy is he who finds such a society. It becomes his home, and the great city outside of this circle or society is quite or nearly as strange to him as ever. If unfortunately he finds no such congenial circle, when the toils of the day are over and night comes on he will walk abroad. The brilliantly lighted restaurant or saloon may attract his gaze, the sound of

music may allure his ear, and the laughter of the inmates may for a moment drive away his lonesomeness. He is attracted, he is tempted, he falls: the city has become the grave of his morality. Now with the Mormons it is quite different. The farm and the factory are often side by side, and most young Mormons are somewhat acquainted with both. Even the young farmers are brought up and live in town. While the young farmer of Ohio or Nebraska may be obliged to forego the blessings of a circulating library or lecture course, or tramp through weary miles of muddy roads, the Mormon youth may find these aids to culture, only a few short well-paved blocks from the paternal mansion. The youths and maidens of the best settled portions of Indiana or Illinois are often obliged to go miles to school; and if they wish to taste the fruit that grows on the higher branches of the tree of knowledge, they must do it at great expense. Here in Utah the path of education is so easy that almost anyone may enjoy its blessings.

If we go down to the shore of one of our lakes we shall find that in the solitary bays where the pieces of rock, broken from the adjoining cliffs have rolled down into the water, they are angular and uneven. But away out on the bar where the winds blow and the waves toss and roll in their wild unrest, there the pebbles are smooth and polished. So too it is with human character. In the grand old woods of Michigan, on the wide prairies of Illinois or even in the thronged factories of New York City where the young workman never learns to manufacture a complete article, but only learns to manipulate a machine which only does a small and interdependent part of manufacture; and where the young man is so surrounded with class distinctions that he never feels the real blessings of freedom; how can he, diamond though he be, but remain an uncouth member of society. On the other hand, the youth who has been accustomed to mingle with the highest dignitaries of his native town on terms of equality, where the rough points of his character have been worn off by contact with others, in him we find the possessor of the best opportunities for mental and moral perfection.

Another advantage which Mormon civilization possesses is the unique and excellent organization of their communities. The ward or precinct may be considered to some extent the unit or

standard of Mormon reckoning. Each ward or precinct when fully organized possesses all the institutions and advantages of a complete community. Not only is it supplied with its own Sabbath services, Sabbath and day schools, Mutual Improvement (literary) societies for men and women, lyceums or lecture halls, etc.; but likewise with a system of jurisprudence capable of settling differences within the limits of its jurisdiction, and with societies for the relief of suffering. The more important towns of Provo and Logan may be considered each as a cluster of these wards or precincts. Even Salt Lake City, though possessing a comparatively large non-Mormon population, yet the city may really be looked upon as a cluster of twenty-five distinct Mormon communities. It is easy to see how beneficial this system of organization is for the education of the young, the work of the Church and jurisdiction in civil matters.

The Mormon people well understand that the problems of government increase with population. The talent necessary to administer the affairs of a village or ward containing one thousand inhabitants can generally be found without much difficulty, and very few Mormon precincts exceed that number. The government of a city of one hundred thousand inhabitants without a system of sub-organizations would be found to be much more difficult, while a city of one million or five million inhabitants would demand expert knowledge, ability and character of the very highest order which cannot always be found. Great cities under such circumstances are a menace to themselves—a menace to the nation.

WHY MUST IT BE?

BY MARY A. FARNSWORTH.

Old Earth is growing strangely still,
Its sweetest sounds are lost to me;
With tears of grief my sad eyes fill,
Dear Lord, why must it be?

Why must I yield the precious gift—
That priceless boon bestowed by thee?
With lashes wet this prayer I lift,
Dear Lord, why must it be?

While in my first primeval youth
With thee, in realms above the sky,
Did I stand valiant for the truth
Without a murmuring sigh?
Did I, life's ills before my eyes,
Pertaining to this lower sphere,
A covenant make to sacrifice
What mortals hold most dear?

And is it now thy holy will
That I should bear another cross,
That daily grows more weighty still,
To cleanse life's gold from dross?
Then help, oh help me by thy power
To bear with grace thy chastening rod;
To draw more near thee every hour,
My Father, and my God.

Until prepared for higher life
Beyond this veil of grief and tears,
Released from sorrow, pain and strife,
To dwell with thee a thousand years,
With former knowledge eye to eye—
As we are seen so we shall see;
No more with quivering lip to sigh,
Dear Lord, why must it be?

DEATH OF COL. INGERSOLL.

Death claimed the well-known lawyer, lecturer, politician and agnostic, Robert Green Ingersoll, at his country home, Walston,* Dabbs Ferry, New York, on July 21st, 1899, at 11:45 a. m. The eloquent orator suffered from troubles of the heart for more than three years, but had never thought his affliction serious enough to cause him to quit work. He was busy to the last, and the summons, contrary to his desires, came to him unawares; he was stricken in the twinkling of an eye, so suddenly that he could scarcely have tasted the sensations of death. It is said that he expressed himself as wishing to die gradually. "I want to die slowly," he had said to a friend. "I want to be conscious to the last. I hope to know the sensations of approaching death. I have some things I want to say." But the privilege of parleying with death was denied him.

In many respects Robert Green Ingersoll was a remarkable character, born the son of a clergyman, in Dresden, N. Y., on Aug. 11, 1833. His father, a preacher of the Grahamite Church—an offshoot of the Presbyterian—sought to bring up his boy according to the strict rules of that sect. But Robert rebelled

* Walston is ideal. Set high on the Hudson hills, the great stone-turretted house, surrounded by lawns, trees and flowers, with a sweep of the great river for twenty miles, is a place that Col. Ingersoll, who loved the beautiful, gave up his heart to.

Walston belongs to his daughter, Mrs Walston H. Brown, but all the family lived there in summer with her, and with the Colonel in New York in winter.

against the narrow bounds of such sectarianism. His boyhood days were spent in Ohio, Wisconsin and Illinois, whither the father's calling took him. The boy received most of his early education in Ashtabula, Ohio. In the public schools of that town in the Western Reserve he became noted not only as a close student but as a mischievous youth.

In Peoria, Ill., whither the family removed, and where Robert attained manhood and distinction, the wonderful oratorical powers with which he was gifted made him known.

Robert G. Ingersoll took an active interest in politics as a leader of the Democratic party in Peoria. In 1860 he was nominated for Congress as a Democrat and was defeated. In 1862 he went to the war as Colonel of the Eleventh Illinois Cavalry. He made a splendid record, most of his service being along the Mississippi. At Corinth his forces were driven back by the Confederate cavalry under Forrest. Col. Ingersoll's horse fell and he was captured, but was paroled soon after and returned to his command. He changed his politics during the war, and when he returned to Peoria, in 1864, he joined the Republican party. Two years later he was Attorney-General of Illinois, under Governor Richard Oglesby. His fame as an orator grew, and when, in 1876, he nominated James G. Blaine in an impassioned speech as the "Plumed Knight" the country rang with his eloquence.

The next year he was offered the post of Minister to Germany, but much opposition was raised by the religious people of the United States, as Col. Ingersoll was outspoken as an agnostic. He declined the honor. In 1878 he removed from Peoria to Washington, his connection with the Star Route cases as counsel for the defense making such action necessary. After the acquittal of his clients he came to New York, where he has since lived and practiced law, making a large income. His chief fame, however, was made by his books and lectures attacking the Christian religion. As far back as his residency in Peoria he had delivered the first of his lectures.

Among the books of Ingersoll were "The Gods and Other Lectures," 1876; "Ghosts," 1879; "Some Mistakes of Moses," 1879; "Prose, Poems and Selections," 1879, and many volumes of lectures.

His home life was one of remarkable happiness. He married, in 1862, Miss Eva Parker, the daughter of a farmer of Groveland, Tazewell County, Illinois, and was the father of three daughters. Two of them are married, but all three made their home with their father in New York City. He was happiest at home. He had a wide acquaintance with musicians and actors. He was generous and quick to aid in any movement for the betterment of his fellow-men. His body was incinerated at the crematory in Fresh Pond, New York, on July 27th.

Col. Ingersoll was witty and brilliant but not a profound thinker; he gained his fame more from what others said of him than from what he himself did. He attacked the creeds of Christendom with incessant and savage fury, but these attacks were circulated more by the replies of his opponents than by their own circulation through his efforts, for he had a comparatively narrow hearing. He was a poet but not a philosopher; an orator but not a logician; gifted, eloquent, witty, but lacking profundity and deep learning. His one great fault was his flippant treatment of sacred things. But he had many good qualities. He is noted as a strictly virtuous man—one who loved liberty, family, home and his fellowmen, qualities that all Christians may well emulate. These virtues however were greatly nullified in his life and in the influence he left behind, by his unbelief, or rather lack of belief in God, thus separating the attributes from their author. He used his gifts and abilities to "drape the skeleton of unbelief with the drapery of exquisite rhetoric, and to preach the gospel of gloom."

He was the greatest American agnostic of recent years and stood at the head of that school of thought whose sole claim to recognition appears to be "an eloquent interrogation point." Dressing the infidel ideas of Voltaire and Paine in catching, epigrammatic language, with a jocose air, he labored to impale the most sacred faith of Christianity, and set its spiritual ideals up as targets for ridicule. But while he was the most aggressive enemy of religion of his time, he gave to men nothing better than they had. What cold comfort there is in his creed may be gathered from the following closing verses of his "Declaration of the Free," the latest composition of the agnostic, taken from the "Truth

Seeker" of June 3, 1899, and which may be said to contain the sum and substance of all his teachings:

We do not pray, or weep, or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead.
And yet we question, dream and guess,
But knowledge we do not possess.

We ask, yet nothing seems to know;
We cry in vain.
There is no "master of the show"
Who will explain,
Or from the future tear the mask;
And yet we dream and still we ask.

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.

All that is good in his writings is found in the Gospel; it goes still further and promises a knowledge concerning the great questions of life and death by entrance through its door of faith, while his creed ends in the darkness of despair. What a mockery of grief is such a creed! We are told to "hope and wait," but what is hope without faith? A rope of sand. Faith is the keystone of the trinity, Faith, Hope and Love. Take away faith and there is no consolation in hope and love. His published words of doubt will live to catch the unthinking, and serve as excuses for men, who, unable to live on his plane of morality, will seek by them to defend and justify their immoral propensities. The weeds and tares which he sowed with the wheat of his better thoughts will soon overwhelm the latter. His name will be obliterated from the list of the great, and the flood of religious progress emanating

from the restored religion of Jesus Christ, will in a few short years efface his doctrines and name completely.

DAYBREAK.

Daybreak? Not yet; the silver darts of Dawn,
Yet few and faint, but show it's coming on;
Full many a shaft, barred in its way
By Error's mount, delays the coming day.

Daybreak? Not yet: the brighter shafts of Day
Through Error's mount have not yet forced their way;
The greater bolts, shot from the source of light,
Through mighty weight, are tardy in their flight.

Daybreak? Not yet. But see! On yonder pile
The struggling shafts dispersing darkness vile.
Far off, I see the fair and hallowed light
Encroaching on the ancient realms of night.

Logan Utah.

E. R. DAVIS.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN.—LEARN A TRADE.

BY THE SENIOR EDITOR.

God hath set
Labor and rest, as day and night, to men
Successive.—*Milton*.

Work, with an inclination to do it, is the key to success and contentment. Young men, therefore, who seek contentment and success should learn to do something—and learn to do it well. They should know how to do some one thing best. Learn a trade, but be not content to know only a part, for you thus become a machine which must always be governed or controlled by some one else. But learn to do some one whole thing, and I repeat, learn to do it best.

If you learn the shoe trade, be not content to know how to stitch only, or how to make uppers or cut soles. Know better than any one else how to make the whole shoe. If you do not, the person who may have this knowledge will govern you, and receive the greater remuneration, while you toil on like the machine you are.

"What do you pay this stitcher?" was asked of a manufacturer.

His reply was, "Fifty cents a day."

"And this overseer?"

"Five dollars per day."

"But the stitcher works harder than the overseer; why be partial in the recompense?"

The answer was, "The stitcher can only stitch, knowing nothing about any other part of the shoe, while the overseer can make a whole shoe, and understands every detail of my business from beginning to end."

So the man with incomplete knowledge works on from day to day at a tremendous disadvantage, while the man who is complete master of the work in perfection, reaps the benefits. This is true in every calling. Take farming which, though not a trade, is an occupation that should be studied and learned as carefully as a trade. Men who can only plow or use the shovel (for there are such, and they even do that indifferently) can not prosper like a man who has studied the science of agriculture, mastered its every detail, and thus become an intelligent farmer.

In architecture and building, who is remunerated? The man who carries the hod because that is all he knows, or the man who can not only carry the hod well, and do it willingly if necessary, but can build the whole structure? You will all agree that it is the latter, because he is the more intelligent, and hence can make himself the more useful.

But how did the master learn? He gained his knowledge by experience, and he passed through every stage of shoemaking, of farming, of building, and thereby became a thorough artisan. At first in youth, he was willing to sacrifice his pleasures, his time, his feelings, determined in his heart to learn it all so that he might stand at the head of his profession, calling or trade. It is here that many young men fail. They wish to be first without the experience or qualification, and are not willing to demonstrate their ability by gradual growth. They are possessed of a sense of false independence that kills their careers. They wish to stand first without earned merit. They will not sacrifice their pleasures, their conveniences, and in this way subordinate themselves in order that they may earn the power to become independent. The master is content to take hold of any detail of his business, and is satisfied to let his ability shine forth by doing that detail well, he knowing that promotion is only a matter of time. It is a fact

that merit will assert itself, and seldom fails of recognition. Then learn a trade. Learn to do some one whole thing, and be master of its every detail. It will serve you well in life, even should your circumstances be such that you may have no need to engage in your calling.

What shall I learn? you ask. The resources of our country are almost unbounded, and yet young men raised here often stand empty-handed, practically unable to earn a living, while people of experience and knowledge come into our midst, and take up lines of industry which the native could not even see, make money and thrive, to our utter astonishment and chagrin. This scene in a barber shop in Salt Lake City illustrates:

A dapper young fellow came into the room with an air of ownership, pulled a little account book from the drawer, looked it over, returned it, and with a turn to the barber, said: "Two dollars, please." The money was handed over, and the young man went on his way.

"What is that for?" asked the customer.

"That young fellow has a history," was the reply. "He came here from the East two years ago utterly broke; he is now the owner of a fine establishment and is earning more than a first-class salary at his growing business, besides giving employment to several people. He saw that there was a chance to make money at washing towels. He progressed very slowly at first; it was a new idea. He had only one or two shops as customers, and as many residences, and did all his own work. But there was a field. It was a handy thing to have no trouble with your towels; to be supplied every day; to throw the dirty ones into a basket, and always have fresh towels supplied; no care, no purchase, no washing; but always fresh towels, and at such a trifling charge that no one could afford to be without the service. So his business grew, and today he levies a tax on nearly every barber shop in the city, besides on hotels, offices, and many private residences."

This young man learned to wash towels; he did not learn only to rub the wash-board, but he learned all about the business, and the person who did not is now rubbing for him. From this it is not necessary to conclude that everybody should learn to wash towels. Illustrations of a similar character in other enterprises

are numerous. There are a thousand avenues that wait to be traversed in this western region. The men with thought, knowledge, and a willingness to learn and to make some sacrifices, will soon lead out in them. They should come from the ranks of the Mutual Improvement Associations.

To close, then. Every young man should learn a trade. He should learn all its details, and be the best worker at it. This requires that he shall be willing to begin at the bottom, and in learning be willing to sacrifice conveniences, desires, petty wants and pleasures, in order to acquire the knowledge. Then he is on the way that will bring independence, competence and contentment, when these gifts are coupled with the moral qualities which should be the supreme acquirement of every young man in Israel.

RETURN OF THE VOLUNTEERS.

After a year's absence in the Philippines, spent in the service of our country, the Utah Volunteers, enlisted in the Spanish war, return with honor to their homes. They have done their duty well, and merit the recognition of brave, true soldiers. They come bearing their full share of the laurels of war.

As a body, they have made history that will ever remain to their glory, and be a matter of pride to our state forever. Among the most active in the Philippine war, they have individually been looked upon as model men, and have gained from military experts encomiums of praise for bravery, devotion to duty, ability, earnestness, morality, and good behavior. They have thus not only earned renown for themselves, but have placed the name of Utah well up in the roll of honor among the states of our great Republic. Every Utahn, therefore, feels a personal interest in their achievements, and receives benefit by their valor and reputation.

What has been termed good luck, but what rather must be

recognized as the blessing of God, has accompanied the Utah boys in their travels, in their battles, in their return. Free from storms of nature, and troubles among men, their transports crossed the seas in peace. Notwithstanding they were constantly at the front, their number in killed and wounded is phenomenally small. Out of the three hundred and fifty-four enlisted, only thirteen have died. Thus the Almighty has marvelously preserved them from both the fire of the enemy and the ravages of disease.

For these reasons, and, further because the people fully realize the import of their patriotic sacrifices, the welcome now extended to the heroes is as heartfelt as the joy at their coming is universal. While no class of the community can lay claim to a special place in the reception, no section of the people has a warmer feeling for them than the thirty thousand young men who compose the membership of the Young Men's Mutual Improvement Associations of the Latter-day Saints. This is natural, for these associations are well represented among the volunteers. Among their officers, Major Richard W. Young is a member of the General Board, while Lieutenant Geo. A. Seaman has long been an active worker, and was president of the association formed in the Philippines.

The holiday which was proclaimed by Governor Heber M. Wells, and enthusiastically observed by the people, in honor of their arrival was a proud season for the boys. The little incidents and events of that day, with its mementos and personal welcomes, will ever form pleasant and splendid recollections in their lives. In a short few days, however, the people will have assimilated this band of heroes, and the person will to some degree be swallowed up; but what these men have collectively achieved will become the lasting heritage of Utah. Hence, while the welcomes are still ringing, let the people of the state determine that this heritage, in some degree at least, shall be handed down to the individual to encircle his life like the halo of a sweet benediction.

NOTES.

It is a characteristic of a great man that he has time. He is not in a hurry; he bosses his work, and does not permit it to control him. He always has strength in reserve.

Pride that dines on vanity, sups on contempt. Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy. After all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It can not promote health, nor ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortune. But what madness must it be to run in debt for superfluities! Think what you do when you run in debt: you give to another power over your liberty.—*Poor Richard*.

Elder Henry W. Naisbitt, under the heading, "Bread and Bread," replies pertinently to a writer in "Beerhom's Corn Trade List" who says that he saw in Bristol, specimens of the first cargo of Utah wheat ever brought to England; the shipment consisted of 13,000 quarters or 104,000 bushels, and combined the qualities of the California and Eastern States wheat, although quite unlike either; nevertheless it was counted a very useful wheat by Messrs. Humphries and Bobbit, who own the great roller mills in Bristol, and were partial purchasers of this special cargo.

Elder Naisbitt remarks, in the *Millennial Star*, that in regard to this being the first cargo of Utah wheat ever imported into England, the writer is in error, for ever since Utah was connected with the western coast, shipments have been made direct to London at least, *via* San Francisco, Septimus Sears, Esq., having many years ago come over here [England] as the agent of the Z. C. M. I. to dispose of immense quantities of wheat from that inland State. We think it is somewhat curious to observe that the people of that city of determined opposition (Bristol) should eat the "bread that perisheth," raised by a misunderstood and misrepresented people, and yet reject "the bread of life" presented gratis by its authorized agents, and ignorantly asking, as of old, "Can any good thing come out of Nazareth?"

IN LIGHTER MOOD.

No wonder a fly can see so well. Look at his specs.

* * *

Little Mary was discovered one day by her mother vigorously applying the oil can to the kitten's mouth. On being reproved she replied: "Why, mama, kitty squeaks so awfully when I pull her tail."

* * *

"That man just going out has a very interesting history," said Gibbs.

"Indeed," said Jenkins, looking backward; "would you mind telling me what it is?"

"Macaulay's 'History of England,'" replied Gibbs, as he departed hastily. "He's just bought it."

* * *

"I have read with much amusement," says a friend, "the accounts of various queer occurrences in some of our churches, and I want to tell you of an amusing thing I saw happen some few years ago in one of the largest churches here. The minister was preaching a sermon which drew forth the deep sympathy of his hearers and caused the tears to well up in his own eyes. He reached for his handkerchief and shook it out preparatory to wiping away the affecting tears, when a long, white, woman's hose took the form of the supposed handkerchief! Imagine the mirth of the congregation and the horror of the dignified speaker, whose handkerchief got mixed with his wife's stockings."

* * *

The men engaged in leasing oil lands have some funny experiences. The other day one of these hustlers was taking dinner with an old granger near Bakerstown. The farmer owned a valuable tract of land, and the oil man was very anxious to secure it. He understood the owner was very pious, and the Pittsburger guarded his conversation to give no offense.

When the meal was announced they sat around the table, and the farmer delivered his usual lengthy prayer of thanks. A large Newfoundland dog perched himself between the old man's knees, and evidently annoyed him while he was saying grace by licking his hands. The oil man, who was impressed with the farmer's piety, almost fell off his chair when the granger, having finished grace, turned to his son and

said, with some anger: "John, if you don't tie up that — dog I will kill it."

* * *

James Russell Lowell used to tell the story that one of the gentlemen he met in Chicago had a great deal to say of his travels in Europe. Lowell remarked that he greatly enjoyed the French literature and that George Sand was one of his favorite authors. This reference to the great Frenchwoman called forth a characteristic rejoinder.

"Oh, yes!" exclaimed the representative of Chicago culture, "I have had many a happy hour with Sand."

"You knew George Sand, then?" asked Lowell, with an expression of surprise.

"Knew him? Well, I should rather say I did," cried the Chicago man, and then he added as a clincher: "I roomed with him in Paris."

* * *

Too often it is the case that business men do not realize at the time how quickly the interest eats up the principal. The following anecdote of Peter Cooper, the great philanthropist, very forcefully illustrates the point.

Once, while Peter Cooper was talking about a project with an acquaintance, the latter said he would have to borrow money for six months, paying interest at the rate of three per cent a month.

"Why do you borrow for so short a time?" Mr. Cooper asked.

"Because the brokers will not negotiate bills for longer."

"Well, if you wish," said Mr. Cooper, "I will discount your note at that rate for three years."

"Are you in earnest?" asked the would be borrower.

"Certainly I am. I will discount your note for \$10,000 for three years at that rate. Will you do it?"

"Of course I will," said the merchant.

"Very well," said Mr. Cooper. "Just sign this note for \$10,000, payable in three years, and give me your check for \$800, and the transaction will be complete."

"But where is the money for me?" asked the astonished merchant.

"You don't get any money," was the reply. "Your interest for thirty-six months at three per cent a month amounts to 108 per cent, or \$10,800. Therefore your check for \$800 just makes us even."

The force of this practical illustration of the folly of paying such an exorbitant price for the use of money was such that the merchant determined never to borrow at such ruinous rates, and he frequently used to say that nothing could have so fully convinced him as this rather humorous proposal of Mr. Cooper.—*Business.*

OUR WORK.

MEETINGS BY RETURNED MISSIONARIES.

Recently the editors of the ERA received the following communication from a brother through one of our Stakes of Zion; giving an account of a series of meetings held there by some returned missionaries, and suggested the holding of such meetings throughout the Church. While we may not approve of the suggestion that such a course of meetings be held throughout our settlements, we nevertheless publish the communication for the purpose of encouraging the submitting of such suggestions to the ERA as it indicates an interest in our work, and it will result occasionally in securing suggestions by the associations that could be followed with advantage. Here is the communication referred to:—

DEAR BROTHER: Sometime ago one of our Mutual Improvement officers while studying the necessity of missionary labor among our own people here in Zion, conceived the idea that a series of meetings conducted by two "Mormon Elders" would be beneficial.

Accordingly the plan was adopted and a series was given in one of our wards. The result was so gratifying that another series was given in the general meeting house for the benefit of the entire public. The officers of the Improvement Associations are so well pleased with the success that we write you of our mode of procedure, and tell you of our success. Should you feel that our plan is a good one, it may be beneficial to you as a suggestion for other towns and cities in Zion.

Two returned missionaries conducted the services. The vast audiences were treated as though they were entire strangers to the preachers. The Elders did their own singing and praying, presiding alternately at the meetings. They discussed the first principles of the Gospel; answered any questions that might be handed in by the people; distributed their cards with the Articles of Faith upon them; called upon those who were interested in their doctrine to investigate it more fully. In fact the entire series of meetings was conducted as though they, the preachers,

were out in the world preaching the Gospel to the unbelievers, their audiences.

A lively interest was manifested both by those not of our faith and the "Mormons" themselves.

The luke-warm Latter-day Saints seemed aroused from their lethargy and appeared to be desirous of "stirring up the gift within them."

Those professing other faiths than ours came to listen to the "Mormon" Elders argue their doctrine.

Those belonging in no religion at all seemed struck with the simplicity of the doctrine, and the strict conformity of it to the scriptures.

Those actively engaged in our Church listened with satisfaction as the Elders advanced their own faith with earnestness and sincerity.

Many questions were handed in and answered. Many "Voice of Warnings" were sold, and some Books of Mormon disposed of.

People professing "Mormonism" who for many years had not graced our Church with their presence attended regularly.

The last series began February 12, Sunday, and concluded February 19, Sunday.

At the close last evening the Elders thanked the "Mormon" people for so liberally donating the use of the meeting house, and had so kindly attended to the fires and kept the house nice and warm. Also thanked the audience for their liberal patronage, and invited them to study this strange (?) doctrine though simple.

In fact on the street corners and in the stores the lectures seem the topic of conversation.

While the meetings were conducted by the Elders, they were gotten up under the supervision of the Improvement Associations, that is we secured the house, attended to the janitor work, advertised the meetings and postponed our own to attend them. The success is so gratifying to us and the Bishop that we may continue another series. If this plan meets your approval we would suggest that it be introduced in other cities and towns.

Trusting that the cause of mutual improvement will advance in the future as it has during the last two years.

Our chief objection to the plan proposed in the above, which, by the way, has been tried in a number of wards, is that it looks too much like playing at preaching the Gospel, and we prefer seeing the Gospel preached unconnected with circumstances that would carry with it any such impression.

The conditions existing in the midst of the organized Stakes of Zion

are different from those conditions that obtain in the world, and there is no necessity of introducing the methods that are followed in the world in our work where the Church is regularly organized.

There is great necessity for preaching the first principles of the Gospel to the youth of our people, but it should be done directly and in harmony with the circumstances by which we are surrounded and with great earnestness of purpose.

The success which attended the methods described in the foregoing communication arose chiefly from the novelty of the proceedings, which would soon pass away and be without interest; but if the Gospel is preached in the spirit and manner we have suggested above, we feel satisfied that permanent interest would be created in such work, and it would be free from every suspicion of playing at a thing concerning which we ought to be in dead earnest.

SEPTEMBER WORK.

Superintendents of Stakes who are alive to their duties, will find that much profitable work can be done preliminary to the opening meeting in October. Every ward should be visited; organizations completed, and the officers instructed; arrangements made for the distribution of the Manual, for obtaining subscribers for the ERA, for the opening program. There is great advantage, also, in becoming acquainted with the Bishops, and the ward officers. Set your Boards to work.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

July 14th, 1899: Governor Heber M. Wells issues a proclamation calling upon all loyal citizens of Utah to assist in making the return of the Utah Volunteers a memorable occasion. * * * The transport *Hancock* with the Utah Batteries on Board leaves Yokohama, Japan. All well. The *Hancock* is expected to arrive in San Francisco on July 28th.

16th: Major R. W. Young of the Supreme Court of Manila leaves that city on a vacation. He comes on a visit to his home in Utah.

17th: In a fierce battle, caused by an old feud between factions, near Manchester, Ky., five men are killed and several wounded.

18th: Angus M. Cannon pleads guilty to unlawful cohabitation.

19th: Major-General Merritt, chairman of the Dewey celebration has extended an invitation to the Utah volunteers who served in Manila, to be present at the celebration in New York. * * * Secretary of War Alger tenders his resignation to the President.

20th: Prof. Theodore B. Lewis dies in Boston, Mass. * * * President Angus M. Cannon of the Salt Lake Stake of Zion is fined \$100 in Judge Norrell's Court, for unlawful cohabitation. * * * The War Department made public today the following telegram from President McKinley to General Otis:

EXECUTIVE MANSION, WASHINGTON, D. C.

July 1, 1899.

Otis, Manila:—The President desires to express in the most public manner his appreciation of the lofty patriotism shown by the volunteers and regulars of the Eighth army corps in performing willing service through severe campaigns and battles against the

insurgents in Luzon when under the terms of their enlistment, they would have been entitled to their discharge upon the ratification of the treaty of peace with Spain.

This action on their part was noble and heroic. It will stand forth as an example of the self-sacrifice and public consecration which have ever characterized the American soldiers. In recognition thereof I shall recommend to Congress that a special medal of honor be given to the officers and soldiers of the Eighth army corps who performed this great duty voluntarily and enthusiastically for their country.

WILLIAM MCKINLEY.

21st: Rob't. G. Ingersoll, the famous atheist, dies suddenly at his home, Walston-on-Hudson, New York.

22nd: President McKinley appoints Elihu Root of New York, Secretary of War.

24th: C. M. Owen swears to a complaint charging Heber J. Grant with adultery. * * * Daniel Seegmiller, Counselor to President Edwin D. Woolley of Kanab Stake is shot and killed by Wm. H. Roundy.

26th: Gen. Ulises Heureaux, president of the Dominican Republic, is assassinated at Moca, Santo Domingo.

29th: The transport *Hancock* arrives in San Francisco harbor with the Utah batteries on board. * * * The great international peace conference, which has been in session at the Hague, comes to an end. Baron de Stahl delivers the farewell address and declares the conference closed. But little was accomplished except that a start was made in the right direction.

31st: Hon. Heber J. Grant is arrested on the charge of unlawful cohabitation, waives examination and is placed under bonds of \$100. * * * The Utah volunteers land in San Francisco and are accorded a hearty welcome.

August 6th: By the breaking of a gang plank of the Mount Desert ferry, Maine, two hundred people are thrown into the water and twenty are drowned. * * * A loaded trolley car runs off a trestle over a mill pond at Oronoque, Conn., and twenty-nine are killed.

7th: The new trial of Dreyfus begins at Rennes, France.

10th: A terrific hailstorm in North Dakota and Minnesota destroys a vast amount of wheat. The loss is estimated at about 2,000,000

bushels. * * * A fierce hurricane sweeps over the West India Islands. Great damage is done in Porto Rico. The city of Ponce is flooded and every building in the city damaged and hundreds of lives are lost.

11th: Governor Wells issues a proclamation designating August 19th, the day the Utah volunteers return to Utah, a legal holiday.

12th: Ex-United States Senator from Utah, Arthur Brown, is stricken with blindness while arguing a case in Helena, Montana.

14th: An attempt is made to assassinate Maitre Labori, counsel for Dreyfus. He is ambushed by two men while on his way to the court and is shot in the back. He will recover.

16th: The Utah batteries are mustered out of the service of the United States at San Francisco. * * * Major Richard W. Young arrives in San Francisco from Manila and will return to Utah with the volunteers.

17th: The Twenty-ninth Annual Conference of the Methodist Episcopal Church in Utah opens in Salt Lake City. * * *
The Utah batteries leave San Francisco for home at 5 p. m. * * *
The President issues an order calling for the organization of ten more regiments of volunteers for service in the Philippines.

19th: The Utah batteries arrive in Salt Lake City and are given an enthusiastic reception by the citizens.

Y. M. M. I. A. ^{AND} MISSIONARY HYMN AND TUNE BOOK.



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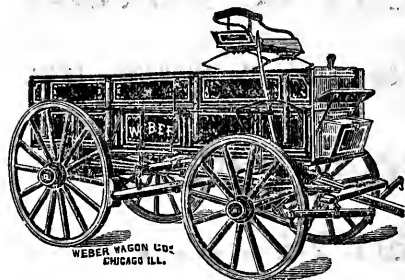
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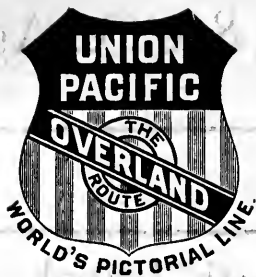
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